

THE LIFE OF

JOHN KOLLÁR

A BIOGRAPHICAL SKETCH

ENGLISH VERSION BY JOHN KULAMER.

SLOVAK VERSION BY PETER S. KOMPIS.

PUBLISHED BY

*THE SLOVAK LEAGUE OF AMERICA
PITTSBURGH, PA.*

JÁN KOLLÁR

Životopisný nástin.

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Introduction.



AMONG the world problems of our age the Slavic Question is forging to the forefront. Ninety years ago it was hardly more than academic, yet in the 19th, and at the beginning of the present Century it grew into a political, social and economic idea. This question, in fact, is becoming international.

It arose naturally out of the awakening of national consciousness in the European races. The consciousness that the Russians, the Poles, the Bohemians, the Slovaks and the South Slavs, in times past, formed but one nation lived in the memory of the Slavs for hundreds of years prior to that period. In Russia the so called Annals of Nestor, originally written in the 11th Century, speak of the common origin of the Slavic nations, who only after they split and migrated to the East, the South and the West assumed their distinctive names. Old historians Kosmas, the Bohemian, (1125), Gallus, the Pole, (1110,) Orbini, the South Slav, (1601) all agree in the view that the Slavs are a nation belonging to the same race and that they differ only in dialect and a few special words. Even in the royal documents — the Danish, the Mecklenburgian, the German, the Pomeranian, etc. — they are referred to by a common name, "Slavi": "quod slavice dicitur", "duces, reges, Slavorum".

Archaeological relics prove that the Slavs lived in Lusatia, in Silesia, in Hungary (in the valley of the Rima) even in the neolithic and the bronze ages. The non-Slavic, the Roman, the Greek, the Arab, historians, chroniclers and geographers, from the 1st to the 12th

Centuries, (from Pliny the Second, to the Arabs, Al Bekri and Edrisi) mention the large area which the Slavs inhabited and their vast numbers.

But under the pressure of barbaric tribes, the Germans, Asdingians, Silingians, Magyars, Huns, Tartars and Turks, which in the middle ages overran the Slavic countries and in many places separated the compact masses in which they had lived and thereby weakened them, the consciousness of their unity was nearly wiped out, and that also for the reason that the most progressive ones, the Obodriti, the Letti and the Serbi, residing between the Baltic sea and the present Saxony and from Dancig to the present Holstein, were, from the 8th to the 12th Centuries, almost completely exterminated or Germanized.

But an idea founded in nature and history may be, for a time, stifled but never wiped out.

Then came the 13th, 14th and 15th Centuries and the Renaissance. Cruel wars were waged incessantly by the Germans and the Turks against the Slavs. But the reformations of Wycliffe, Huss, Luther and Calvin advocated the use of the mother tongue by the church and the state. The Hussites, in particular, were ardent nationalists. Luther himself acknowledged: "I, Zwingli, Melancton, are all in fact Hussites." (See Ranke, History of the Reformation). Huss opposed with all the force of his character the Teutonic attempts to Germanize the University of Prague. His followers in arms, fighting for liberty of conscience and political independence, conquered with their swords nearly all of Europe. At the same time the Russian empire began to grow in power. Poland, after the might of the Teutonic Order was broken and after it was formed into one political unit, began also to assume great importance among her neighbors.

It seemed then that upon the northern and the western Slavs would dawn the consciousness of their common interests. After the 15 year Hussite wars, Bohemia grew considerably both politically and nationally. Impelled by the inborn Slavic passion for the equality of man, both the inhabitants of cities and the village communities wrested for themselves certain liberties. But this did not last long. At the instigation of the Teutonic rulers and the nobility, thirsting after glory, new religious and political wars broke out in the year 1485. At the Diet of Kuttenberg the cities were deprived of their representation and the farming population, by new enactments, was shorn of its personal liberties and actually enslaved. In the meanwhile the Turks had conquered the South Slavs, and, after the battle of Mohács, nearly all of Hungary and a portion of Slovensko. The Teutonic Hapsburgs possessed themselves of the throne of Bohemia. This oppression, practiced by the nobility, lasted until the battle of White Mountain (1620) which sounded the death knell of independent Bohemia. In the 30 year's war, out of three million people in Bohemia 2,200,000 were either exterminated or banished. True, Germany also broke up into many small states, but these were partly kept together by the Imperial Diet and by the racial consciousness still persisting in the people. Among the Slavs, however, the national feeling slumbered. In the northwest they were gradually depleted by the Teutons, in the South by the Turks. It must be admitted that the Turks injured greatly the Slavs in their existence, their language and their distinctiveness, but the Teutons injured them more.

The Slavic idea languished but did not die out. Even during the centuries of political division and domestic strife, there arose mentors who earnestly preached

to the Russians, the Poles, the Bohemians and the Serbians their common Slavic tongue. John Benedicti, the Bohemian (1571) in his grammar enumerates the Bohemian, the Slovak, the Serbian as Slavic dialects, spoken from Hungary to Constantinople, and among these he also includes the Polish and the Russian. He, therefore, advocated Pan-Slavism. The Poles, Orzechowski (1564) and Gornicki (1566), in their books advised authors to collaborate and to exchange words and phrases from the various Slavic dialects.

Even the illustrious descendant of the Polabian Slavs, the world famous genius, philosopher and historian, Leibnitz in 1713 at Torgov thus spoke to Peter the Great, Czar of Russia: "Our origin is the same. Both of us are Slavs". And he advised the Czar to have a collection made of data necessary for the study of the Russian language, similar to the one that had been made at his suggestion of the antiquities of the Obodriti and the Drevani.

The Serbian scholar, Abraham Brancell of Lusatia, in 1693, spoke of "the famous and powerful Slav nation, before whom the entire world would surely bow, if it had as much luck as it had virtue". He raised the hopes of the Serbs of Lusatia in a better future. (This little Slav island in the Teutonic ocean, Upper and Lower Lusatia, lies southwestwardly from Berlin and northeastwardly from Dresden).

The South-Slavs of Dalmatia, Croatia, Carinthia and Bulgaria also claimed membership in the Slavic family. Faustin Vrančić, the Croatian, in the preface to his Croatian-Krainer dictionary (1605) writes: "So far as known, there is no more extensively spoken language than the Slavic, for it may be heard in large portions of Europe and Asia." Bohorič the Krainer (1584), indicated the

close affiliation of the South-Slavic languages with the Russian, the Polish and the Bohemian. George Krzanič, a Bosnian Serb, who emigrated to Russia, undertook a still greater task; in 1665 he wrote an All-Slavic grammar. In Russia alone did Krzanič see the salvation of the scattered Slavic nations.

Thus did the scholars, poets and preachers of all the branches of the Slavic family try to awaken the Slavic consciousness in the 16th, 17th and the 18th Centuries. But this represents the work of but few individuals who were unable to awaken the masses of the people.

The entire Slavic race became alive to the full realization of its common interests only in the first half of the 19th Century, for which the greatest credit is due to two Slovaks, Paul Joseph Šafárik and John Kollár. The former was a scholar, a historian of European fame and the latter a great poet.

The Western nations, sad to say, know very little about the Slavs, about their history, culture or arts; even thorough and earnest students of human affairs concern themselves more with the African tribes than with their neighbors, the Slavs. And this notwithstanding the fact that the Slavic idea is influencing more than 250 million of people; some of these strive to realize it, others to annihilate it. It is highly important, therefore, to become acquainted, if only in a cursory way, with its foremost apostle, John Kollár.

To give such information is the purpose of this pamphlet.

Historical Data.

John Kollár was born in the town of Mošovce, in the County of Turóc, northern Hungary, on the 29th of July, 1793.

Slovensko, the Northern portion of Hungary, is rich in natural and man-made beauties, in material and spiritual treasures, although heretofore little appreciated and hardly even known. A French writer on political economy, when traveling through this portion of Hungary said: "When I behold this harmonious blending of mountains, valleys and plains, these crystall-clear but mighty rivers and cataracts, these luxuriant forests, extensive rich deposits of minerals and the picturesque type of men, their well developed artistic ornamentation in inexhaustible motifs, applied to the clothing of their men, women and children, to their cottages, houses and furniture and when I behold all these undeveloped slumbering natural resources, all this water power, it seems to me that in this country the myths concerning magic castles and golden palaces should be materialized". Even the native Slovaks acknowledge that the County of Turóc is the most beautiful portion of Slovensko. Amid these beautiful surroundings, John Kollár spent his tender years.

His father, Mathew, was quite an important citizen of his town; he had been a justice of the peace, and a notary public. His principal occupation was tilling the soil, but he also engaged in the butcher business. His family was of moderate circumstances. His father was strict, economical and as diligent at his work as at his prayers. He was rather irritable, rash and very obdurate. He was fairly well educated, considering the standing of his family and his calling. Besides finishing the elementary schools at home he attended the three lower grades at the Gymnasium of Asod, where he learned a little Latin. His mother, Katherine Drozd, came from a good family of trade people. Both were of the Protestant-Lutheran religion.

His parents raised their boy, John, in a very strict religious atmosphere. He attended the elementary schools

of his town. When he was 10 years old, at the request of his girl friends, he wrote four verses for the reception of the Bishop. At the common schools of Mošovce, as it was in all the schools of his day, the Latin language was considered the foundation of education and, consequently, a good deal of time and attention were spent on it. In Northern Hungary the Latin language maintained its supremacy longer than in any other country. This in spite of the fact that the Slovaks had a translation of the Bible since the times of Cyrill and Methodius (885). Since 1564—1588, the Slovaks together with the Bohemians had their classic Bohemian-Slovak "Kralitzer" Bible. Under the fostering care of the Veleslavins (1560 — 1600), publishers, Bohemian literature flourished and its works were known by the Slovaks. In 1631 the great works of John Amos Comenius had a wide circulation. Yet, notwithstanding this, as if under some curse, in the 17th, 18th and at the beginning of the 19th Centuries, Latin was taught and spoken not only by the nobility and the burgoise of the cities but even by the cooks, chambermaids and hostlers. Cabbages and pigs were sold in Latin in the market places.

Kollár, an unusually gifted and dilligent scholar, enthusiastically studied this dead language. He acknowledged himself that in his boyhood days he wished that all the other languages perished and that all the people should speak Latin. His farsighted teacher, Šulek, instilled into the hearts of his pupils the love of their mother tongue. Burjan, his second master, exerted the same influence on Kollár. The boy, in the meantime, drank in with avidity the beauties of his picturesque hillsides and forests in which he loved to roam; he listened to the tuneful songs of the the harvesters in the fields and the meadows. These are replete both with gayety and melancholy and posses true poetic beauty.

After he finished his common schools, at the age of 13, his father sent him to the gymnasiums at nearby Kremnitz. Here he devoted himself to deeper studies of Latin and its classics. He acquired such through knowledge of it that he could compose Latin speeches and chronograms. At Kremnitz he passionately applied him-

self to drawing and painting. In his days these arts were specially cultivated in that town. He also learned German.

After two years he came home with an excellent school record. He came home with the idea of returning to his studies the next Fall. But his hopes were shattered by his exceedingly "practical" father who wanted him to help on the farm and in business, and had him apprenticed to a butcher. But this occupation went against his grain, and he left his master. His enraged father drove away his 16 year son, who, urged by his desire for higher education left his home with a sad heart and sought refuge with his cousin, also John Kollár, who was a school teacher in the nearby town of Slovenske Pravno. He sympathized with his relative and encouraged him to persevere in his purpose. He argued to him that they would find some way for him to attend school. Shortly afterwards Adam Burjan, Kollár's teacher at Mošovce, came to visit them and took Kollár with him back home as an assistant teacher for one year. His father would have nothing to do with him even then and would not spend anything on his education. His retiring and affectionate mother could offer but little help. But Burjan procured for Kollár help from the gymnasium at Baňská Bystrica. Here he made his living by private tutoring and also from his drawings and paintings, while attending his classes regularly. His great intellectual gifts were soon recognized and appreciated by professor Magda, who undertook to look after his material and spiritual wants. At Baňská Bystrica Kollár devoted himself particularly to the study of the Latin classic authors: Virgil, Horace, Ovid and the philosopher Boëthius.

In two years he completed his gymnasium course. That was in 1812. He departed with the highest honors. The following Fall he made up his mind to go to Pressburgh, to study for the ministry. But he did not go home to his father for his vacation. Money he had none. At the advice of the authorities at Baňská Bystrica he became a supplicant. Supplicants were poor students, who traveled throughout the country collecting gifts, partly for the support of some school, which during the scholas-

tic year furnished common meals to its students either free of charge or for a nominal price, and partly for themselves. Every supplicant received a collection book and was assigned to a certain district where he could make his rounds. Ordinarily, these supplicants traveled on foot from village to village, from city to city, from school to school.

Kollár at first covered the northernmost part of his native country, the Counties of Liptov and Orava and then struck out for the Plains, Southern Hungary. On his travels in the south, he was here and there asked by the ministers, overwhelmed with work, to preach on Sundays, for which he usually received small compensation. The small commission he received from his collections and the help he obtained from his relatives enabled him, in the Fall of 1812 to enter the Academy at Pressburgh to study philosophy and theology. Here he again acted as private tutor to help him out in paying for his tuition and his board. The second year, having proved himself an excellent scholar, he was given a temporary position as instructor and manager of the Orphan Asylum of the city of Pressburgh. Till then this institution had been neglected, but Kollár introduced the system of Salzmann and Basedowski and raised its standard so high that even the citizens and the nobility sent their children there.

He did not, in spite of his activities, neglect his own education. He applied himself privately to everything which the poor facilities of the Academy could not supply him. He learned Greek, French, Italian and English; he became proficient in the Old Slavic language. He studied botany, mathematics and astronomy and took exercises in singing, music and even dancing. In a word, he wanted to perfect himself in everything that he thought would be useful to him in his career. He read Iffland, Wieland, Klopstock, the German poets and Cervante's *Don Quixote* in German translation. These works, however, made little impression on him.

The City of Pressburg was in those days rather interesting. It lies on the Danube not far from Vienna, on the main road to Budapest. Important personages,

artists, scientists, were wont to stop at Pressburg. Here Kollar saw the conquerors of Napoleon at the battle of Leipzig, when they came there on excursions from the Congress of Vienne. Here he saw how brutally the Austrians treated their French captives, etc. Here he became acquainted with Francis Palacký, who was his fellow-student, and who later became a famous Bohemian historian. At that time there were also several South Slav students attending the Academy, with whom he struck up an acquaintance.

After three year's attendance at the Academy he passed the required examinations in theology and began thinking of going to some German university to complete his education. To provide himself with the necessary funds he accepted the position of private tutor with a wealthy family of Baňska Bystrica for a year and a half. Here he became acquainted with Rev. Samuel Rožnay, the incumbent of the Lutheran parish, who was only 6 years older than himself. Rožnay was very highly educated, a man of deep sympathies and of a pleasing personality. He was an enthusiastic Slovak and Slavonian. He exerted a great influence on Kollár. In a great measure we can thank Rožnay for making John Kollár a prophet of Pan Slavism. But Rožnay died in a few months after he became a friend of Kollár.

In the Fall of 1817 Kollár started on his journey to Jena. At Buda (then not yet joined to Pesth, although a seat of several government offices) he procured his passport and then went through Pressburgh, Vienna to Prague. Here he became acquainted with some of the best known Bohemian scholars, authors, and particularly with Joseph Jungman, and the philologist, Joseph Dobrovský. Prague at that time, although inhabited mostly by Bohemians, was almost completely Germanized. It made a sad impression on Kollár. He said about Prague that it looked to him like the petrified history of the Bohemian nation. At that time he did not even dream that within few years it would become a powerful center of the scientific and industrial activities of Bohemia.

Leaving Prague he stopped for a few days at Dresden and there visited the world famous picture galleries.

From there he went by Leipzig to Jena. He was then 24 years old.

Jena, a city in the Duchy of Saxe-Weimar, is even to-day unimportant from the industrial standpoint. At the beginning of the 19th Century it had hardly 10,000 inhabitants and 2,000 to 3,000 of these were university students. But in a spiritual sense, it was, together with the neighboring city of Weimar, about 12 miles (19 kilometers) from Jena, one of the greatest seats of learning and enlightenment, the home of geniuses. Before Kollár's advent the great philosophers Fichte, Schelling, Hegel and the poet Schiller were giving lectures at this University. In Kollár's time their scholars, Fries and Oken were teaching there. The entire University, professors and students were liberal; everybody was impregnated with the spirit of truth and liberty. At Weimar Herder, Wieland, Schiller, Goethe, Arndt and others made their homes. Kollár knew the great Goethe personally. He made several translation of Slovak songs into the German language for him. Goethe called Kollár's attention to the great poetical beauty of folksongs, and, because the renowned Herder had already in 1778 published his famous collection of the "Folksongs" which contained a good many Slavic songs, principally Serbian, Kollár resolved to make a complete collection of Slovak folksongs.

A new world revealed itself to the vision of Kollár at Jena. The professors at the University occupied the front ranks among world renowned scholars; the University Library was one of the best for those days. In the nearby city of Leipzig there was another famous University, which two years prior to Kollár's advent to Jena, in 1816, was consolidated with the universities of Halle and Erfurt. All this spiritual wealth and the beauties of the valley of the river Saale deeply affected the sensitive soul of Kollár. He thus describes his feelings in his "Memoirs": "Jena and its vicinity, nay my entire journey through Saxony, aroused new and hertofore unknown emotions in my soul. Everywhere Slavic names and non-Slavic inhabitants!"

Here he studied theology, philosophy, the natural

sciences and universal history. He wanted to acquire all knowledge, all the sciences, but he saw that it was impossible; so, in order not to dissipate his mental energies, he mapped out for himself a definite course of studies. Besides the above subjects, he took a course in philology and privately devoted himself to reading the works of Goethe, Rousseau, Chateaubriand, Ossian, Petrarca and others. He also studied poetics and acquired a working knowledge of the technique of poetry. The works of Herder profoundly affected the views of Kollar. Herder, as early as 1787 in his work, "Ideen zur Geschichte der Menschheit" (Ideas to the History of Humanity) speaking of the unhappy history of the Slavs, said: "The wheel of changing time is forever turning, because these nations (the Slavic) for the most part inhabit the most fertile portions of Europe and because they are rather uncivilized and their commerce is little developed. Since it is obvious that in Europe laws and politics will encourage civil and mutual cooperation rather than militarism, therefore, you too, Slavic races, now at such a low ebb of development, will at some future time be prosperous and happy; you will awaken from your long, deep slumbers and will be freed from your chains; you will enjoy your beautiful countries, from the Adriatic to the Tatra and from the Don to the Mulda and will celebrate your ancient festivals of peaceful labor and commerce".

The works of Herder have not been fully appreciated by his own people, the Germans, to this day; but Kollar understood fully Herder's lofty spirit.

John Benedicti, another Slovak youth of high ideals and noble purposes was Kollar's fellow student at Jena. The two countrymen soon became fast friends. On Sundays and holidays they would ramble in the flowery meadows and hillsides and made short excursions to the neighboring villages and towns. They found out that all around them the names of the communities, mountains, streams and of the families were Slavic. They found further that the inhabitants still remembered that Slavic blood coursed in their veins and that they were Germanized by force. Both the comrades applied themselves to learning the old Slavic chronicles from which fragmentary

collection they gradually reconstructed the glorious history of their Slavic brethren: they sorrowed over the fate of so many Slavic families, mercilessly exterminated and estranged. The result of these discoveries was that Kollár applied himself with zeal to the study of Slavic history and antiquities.

His surcharged soul sought expression in poetry. His determination to write poetry was stimulated by an unusual experience. Even among the professors of the University he was known as an eloquent speaker. In the nearby community of Lobeda, the minister, Schmidt by name, was taken seriously ill. His wife went to Jena to ask the Bishop and the professor J. G. Marezoll, to send somebody to take his place at the services in the church the following Sunday. At the recommendation of Marezoll, she asked Kollár. Accompanied by his friend Benedicti, Kollár went to Lobeda a day ahead, in order to acquaint himself with the preacher; he also met his beautiful daughter, Wilhelmina, who was then 22 years old. He had seen her at a previous entertainment, but now he met her at home and fell in love with her on the spot. Her father, Schmidt, told Kollár that he, too, was of Slavic descent.

From that day Kollár was a frequent visitor at the home of Schmidt; he also began to write poetry, sonnets, idealizing the young woman. To him she played the rôle of Laura to Petrarca and Beatrice, to Dante. He called her Mína, and she finally became the "Daughter of Slavia", the incarnation of all the fires that consumed his ardent soul.

Pastor Schmidt of Lobeda died soon after that. The members of his congregation had become so fascinated with Kollár that they called him to their parish. Had he accepted this call he would have accomplished two things; he could have married his beloved and would have assured a comfortable living for himself. Mrs. Schmidt heartily approved this plan. She informed her daughter's suitor that she would consent to the union but only on condition that they would remain in Germany. She did not want even to listen to the suggestion that her daughter go to Hungary with her prospective husband.

She looked upon Hungary as a barbarous country; Hungary and Siberia meant the same thing to her. Kollár was face to face with a struggle between love and duty. Love for his people came out victor over his love for his sweetheart. He answered the parishioners of Lobeda that he was a Slovak and not a German and that, since the Germans had an abundance of excellent preachers and the Slovaks had hardly any, he considered it his duty and his vocation to labor for the uplift of his own people. In the year 1869, after a sojourn of a year and a half, he left Jena with a heavy heart. Before returning to his native land, however, he planned to make a trip through Poland and Russia with three of his Russian fellow-students. But one of these fell in a student's duel and the others then hastened home. Kollár and another friend visited Saxony, Brandenburg and Pomerania as far as the Baltic sea; all these are Germanized Slavic countries. "It seemed to him as if he were threading on the graves of his dear departed. He went as far as Holland to the grave of the famous pedagogue, John Amos Comenius, at Narden, near Amsterdam. From there he journeyed by water up the river Rhine and a short piece up the river Danube and, after several weeks he reached Prague. Here his spirit gained new vigor from the sympathetic friendship of renowned Bohemian patriots. Finally he returned, by way of Pressburgh, to his beloved Turóc. But even then he did not enter his father's house, but went to the home of his cousin, John Kollár, at Slovenske Pravno. He spent the summer in writing poetry and just drinking in the beauties of nature.

In the Fall of 1819, the German-Slovak evangelical church of Pesth needed a curate who knew both German and Slovak. Bishop Lovich knew Kollár's special qualifications for the position and recommended him to the church authorities. Thus he came to settle at Pesth. But here he got between two, or rather three fires. The Slovaks of Pesth demanded as their natural right and as being in consonance with the principles of protestantism, that the common administration allow the church services to be held in their mother tongue also, the same as they had been prior to that held both in the German and

Magyar languages. The Germans and the Magyars were opposed this. Soon afterwards their common preacher, Molnár, died; the Slovaks elected Kollár and the Germans Kalchbrenner, as his successor. The Slovaks demanded that certain hours be set apart for them to conduct their services in the common church. The Germans did all they could to prevent this. They locked the church and the parish house in the face of the Slovaks. Nay, one Sunday they even brought the county officials, accompanied with an armed posse, to keep Kollár and his followers out of the church. On this occasion he succeeded in convincing the authorities of his right to conduct the services in that church. The separation of the two factions of the congregation followed, but the Slovaks got the short end in the partition of the property. From new donations they founded, in connection with their church, a school also. Kollár soon found out that to educate his neglected Slovaks, who for hundreds of years suffered untold persecutions at the hands of the Germans and the Magyars, just because they wanted to cultivate their mother tongue — the tradesmen and artisans were driven out of their business establishments and workshops and the farmers were subjected to daily lashings by their superiors — it was necessary to begin with composing spellers and primers, and so in 1825 and 1826 he wrote and published such books for the children. In 1821, under the title "Poems", he published a portion of his sonnets and in 1824 his "Daughter of Slavia" an amplified collection of the same, was given to the Slovak world. After every publication of the works Kollár, the German "propagators of culture" (Kulturträger) called together meetings at which resolutions, addressed to the church and state authorities, were passed protesting against his activities; insulting, anonymous letters poured in on him; his windows were broken and he was nightly treated to caterwauling concerts.

But his longsuffering and conciliatory spirit soon made for him both humble sympathizers and powerful friends even in the camp of his enemies, to which alone he could attribute the fact that he was able to maintain himself in Pesth at all. Of course, his rabid enemies did

not cease persecuting him even after that, but less fiercely. Due to this continuous strain and to his arduous labors he twice took seriously ill, from hemorrhages. His friends on both occasions sent him to one of those famous watering places with which Slovensko, above all other countries, abounds. He thus regained his health in the neighborhood of his birthplace, at Stubňa.

But his ill health did not prevent him from doing his work both in the church and the school, and he continued writing also. He made an ample collection and contribution to Jungmann's epochal "Bohemian-German Dictionary", on which Jungmann and his assistants worked for over thirty years.

Ever since his younger days, Kollár was making a collection of Slovak popular songs. He published a portion of it, under the title "Songs of the Slovak People of Hungary," at Pesth in 1823. This book, however, he published in the names of his friends, Šafárik the historian and Bendicti. His name was left out, although the principal collector, with the consent of his friends, for fear that his fellow preachers would enter protests against him for engaging in popular wordly poetry. During the following eleven years, he considerably enlarged and perfected this collection and in 1834—35 he published it in two volumes called: "National Songs, or the Wordly Songs of the People of Hungary, Sung both by the Commonalty and the Educated Classes; collected from all sources, arranged and supplied with explanations, and published at Buda, 1834—35." This is a magnificent work, with which there was nothing to compare until some 40—60 years later when similar works of Russian, Polish, French and English folklorists appeared.

In 1834 a great change occurred in the life of Kollár, which finally healed up at least one wound inflicted on his tender heart. He was informed by one of his student friends at Jena, a certain Blazy, that Mína Schmidt, his deified "Daughter of Slavia", still lived at Jena and was unmarried.

After Kollár's departure from Jena, the mother of Mína succeeded in stopping the correspondence between her daughter and Kollár. It would seem that she even

assisted in spreading a rumor, which reached Kollár after his arrival at home, that Mína had died. At any rate he considered her as dead. But now Blazy informed him that her mother had died. After waiting 16 years, he renewed his suit for the hand of Mína. He received a favorable reply; so he went, in 1835 to Germany and returned home with his 40 year old bride. Their union was a happy one. One girl, Ludmila, was born to them. The wife and the daughter survived their husband and father.

Kollár spent his following years in editing his "Sermons for Sundays, Holydays and Other Occasions", some of which, according to the custom of Slovak preachers of his days, he had published in separate tracts. A collection of his sermons appeared finally; the first volumn in 1831 and the second in 1844. These two volumns contained about 1500 pages. The second volumn, in particular, contains sermons directed at developing in man the heigher religious and moral sense rather than homilies on current theological questions. Their main theme is that religion and nationalism are kindred ideas, which he called "sisters". He appreciated well the fact that all the great reformers maintained their influence over the masses by proclaiming their ideas in plain, every day language. He approved of protestantism mainly because it insisted on the use of the mother tongue at the church services. He well understood the interdependence between the sentiments of filial affection, brotherly love, nationalism and the love of God, and he preached that he who estranges himself from his people can neither serve God, nor love his parents nor be a good patriot nor be capable of true reverence for his ancestors. In his religious teachings he laid great stress on moral perfection and the development of good character. He was particular in impressing upon his congregation the importance of the community of Slavic interests.

At this time he confined his researches to history, archaeology, mythology and philology.

He contributed articles to the Bohemian-Slovak magazines, dealing with the history of civilization, folklore, songs, traditions, customs and Slavic festivals. He

published his "Literary Connection between the Various Slavic Branches and Dialects." This book appeared in German under the title, "Ueber die literarische Wechselzeitikzeit zwischen den verschiedenen Stämmen und Mundarten der Slavischen Nation" (Pesth 1837—38, Second Edition 1844.) He also published the historical and mythological work, "The Goddess Slava and the Origin of the Name Slav or Slavonian." (1839). This book is a rich collection of quotations and data from the then extant literature.

In 1841 he made his first journey through Styria and Italy, partly for pleasure and partly to gather further information. He described his experiences, impressions, thoughts and feelings of this journey in his first "Travels through Upper Italy". This work appeared in 1843. He took his second trip to Italy, through Switzerland, in 1844. His book describing this trip was not published until after his death, in 1853. Besides this he collected material for his "Slavic Ancient Italia" which was published posthumously in 1853. Then followed the stormy days of the Hungarian revolution, 1848—49, in which the Magyar leaders paraded before the world as the champions of the liberty, fraternity and equality of the Hungarian nationalities, whereas in fact it was a struggle to reestablish the power of the feudal nobility over the nations of that country. It is worthy of notice that from 1830 to 1848 two thirds of the inhabitants of Hungary were Non-Magyar and that even to-day, in spite of the padding of the census statistics by the officials, the Magyars are in the minority. It must not be forgotten either that at the Diet of Pressburgh, in 1847, the originator of this revolution, the notorious Louis Kossuth, a renegade Slovak, expressed his views on the rights of oppressed people in these sophisticated words: "It is the course and order of the world that he who is low in the social scale is oppressed and enslaved and he who exalts himself is well cared for and showered with privileges". Within three months after that, Kossuth, carried away by the strong current that set in, was forced, although only externally, to advocate the liberation of the serfs, while at the same time he ordered the incarceration and execution

of innocent Serbs, Slovaks and Rumanians whose only crime was that they refused, under the duress of Kossuth's terrorism, to denounce their own people. (The number of Serbian, Slovak and Rumanian men, women and children condemned to death without trial by the Kossuth regime exceeded 5100. Great many of these were liberated from their dungeons by the Austrian and Russian armies, but quite a number were executed). Kollár was arrested at his parish house by the "honvids" (protectors of the realm) but was soon freed from prison by the Imperial army. In 1849 the Vienna government invited him to become a counsellor on Slavic matters, but within a month he was appointed professor extraordinary of Slavic archaeology by the University of Vienna. At this time he wrote his "Memoirs" which included his earliest experiences. His eyes became so weakened that he could only dictate his work. He died after a short illness in 1853, at the age of 59 years and 6 months. He was buried in St. Marx Cemetery at Vienna and his wife erected a modest tombstone over his grave. In 1893 his mortal remains were transferred with great pomp to Prague and interned in "Na Olšanoch" Cemetery.

THE CHARACTER AND LIFE-WORK OF KOLLAR.

Kollár's life-work was epochal, his character lofty and his personality engaging. He exerted a powerful influence not only upon his immediate kindred nationalities, but upon all the Slavs; the South Slavs, Croatians, Serbs, Krainers, Poles, Russians and Lusatian Serbs living in Germany; nay to ascertain degree even the Germans and the other neighboring nations felt his influence.

While Kollár was principally a poet, he was more; he was not only a poet in the scholastic sense, but also, according to Emerson's definition, a thinker, prophet and a creator of a new era.

Unquestionably his most important work is his collection of poems, the "Daughter of Slavia."

Joseph Perwolf, the slavist, philosopher, historian and archaeologist, professor at the University of Warsaw,

said: "The "Daughter of Slavia" created a great sensation. In it Slavism for the first time appeared as a finished picture, painted in ideal colors, warmed with inspired love; in it, thoughts about Slavism were expressed clearly and boldly, and the collection of historical material, unusually rich for those days, concerning all-Slavism, to which the poet later added his copious commentaries, spread the knowledge of Slavic history and conditions in ever widening circles".

Kollár came in the fullness of time. Just as under the quickening touch of the warm breath of Spring, spreading over the wide fields, meadows and dells, the swelling buds burst forth, so, from time to time, there rise intellectual and spiritual currents, bringing with them their prophets, heralds and champions, under whose influence men's souls open up to new visions. Every opposition and every impediment to such currents serves but as a new impulse to produce quicker and mightier growth, just as the feathery snow, falling on the bursting, tender sprouts and blossoms of the trees, the shrubs and plants retards them, so that they do not open too early and become but stunted shoots, and gives them opportunity to assimilate properly the nourishment already absorbed by their cells and to build up the tissues and membranes into strong and efficient organs.

Such an intellectual current spread all over Europe at the end of the 18th and the beginning of the 19th Centuries. The great Fichte preached the philosophy of the free ego — "das freie Ich" — and was followed by Schelling, proclaiming the identity of the ideal with the real and the right to existence only of such states as could harmonize the positive liberty of man with the common interests. Hegel, with his teachings about subjective, objective and absolute spirit, inspired the Germans with national consciousness and ambition, but founded on state unity. But the young Slovaks, absorbing all this abstract theorizing, reflected practically, somewhat in this fashion; "If the Teutonic subject can and ought to develop, the Slavic individual has the same right; we are, as a people, just as worthy as the Germans". It is true that Hegel in his "Philosophy of History" held that nature

had it so ordered that in all ages there were nations chosen as standard bearers of enlightenment ("Weltgeist") before whom all other nations were without any rights, until they themselves disintegrated and perished, the Slovaks did not agree with him. "According to this, justly remarked Dr. Albert Stöckel, history is but a calvary of objective spirits". The Slavs energetically dissented from these views of Hegel; they proclaimed the equal worth of nations, the right and the duty of every organism to develop freely, but only so as not to interfere with a similar right to free development of other organism, or nations. In this they were supported by Herder, whose philosophy was more cosmopolitan. National consciousness was beginning to spread very rapidly among all the Slavic branches.

In Bohemia, Dobrovsky (1755—1829), a profound scholar, the founder of Slavism (the study of Slavic languages, anthropology, archaeology, ethnology, history, literature, folklore etc.) inspired the Bohemian patriots to renewed efforts in the days of their nation's deepest humiliation and utter hopelessness. Besides others, he found a tireless co-worker in Joseph Jungmann (1773—1847.)

Vuk Karadžić (1787—1864) was arousing the Croats by founding, about the year 1814, a new popular literature.

The renowned philologist, Bartholomew Kopitar (1780—1844) distinguished himself as a scientist and Slavic patriot.

In Russia Michael Petrovič Pogodin (1800—1875) actively labored to spread the Slavic idea.

Among the Poles, among others, Vaclav Maciejowski (1793—1883), Andrew Kucharski, (1795—1862) as scholars and the poet Adam Mickiewicz (1798—1855) made quite a progress in the study of the Slavic question.

Besides these there were other enthusiastic workers, all of whom, however, cannot be mentioned in a small work as this is.

As it will appear from comparing these dates, all these were contemporaries of John Kollár and his ren-

owned fellow-countryman, Paul Joseph Šafárik. (1795—1863.)

All of them recognized each other as fellow-workers in the neglected vineyards of their respective nations. They read each other's owrks and nearly all of them came into contact with each other either personally or through correspondence. They aided each other in their work both spiritually and materially. But only two, Kollár and Šafárik, were equal to the occasion of arousing all the Slavs. It is true, as has already been stated, they found the soil fairly well prepared.

But why is it, one may ask, that it was just these two Slovaks who became the apostles of the Slavic idea? The nation out of which they arose is almost the smallest of the Slavic branches. And besides, if not absolutely prevented, nearly insurmountable obstacles lay in the way of all Slovaks trying to reach the fountains of higher knowledge in a natural way, that is, through their mother tongue.

This little nation has its peculiar genius. After reviewing all the different opinions, data and researches regarding the original home of the Slavs, beginning with Herodotus, Strabo, Ptolomi, Plini, through the chroniclers of the middle ages, down to the modern and most recent scholars, the conclusion is unavoidable that the cradle of the Slavs is the region lying about the Carpathian, the Tatra, mountains. While it is true that some modern historians—particularly Professor J. L. Pič—assert that the Slavs first inhabited the country of the lower Danube, Pannonia, there are others, and these are in the majority, who locate the cradle of the Slavs to the North and not to the South of the Carpathians. Quite convincing proofs, such as archaeological discoveries, indicate that Moravia and Selesia were the ancient domicile of the Slavs. All of which shows that Slovensko, and the countries abutting upon it, is the birth place of the Slavs as a typically distinct and by its language differentiated nation, a branch of the Indo-European race. Quite a number of relics were found from the neolithic and the first metal ages in these countries. There is an uninterrupted succession of monuments to the prehistoric civili-

zation of these ancient Slavs; lake dwellings, wooden stockades, later stone fortifications, the oldest most simple and the more recent quite pretentious.

Slovensko is truly the center of Slavism. It is worthy of notice that when scholars of the Old Slavic Church language become acquainted with the Slovak language as it is spoken by the common people of Slovensko, they are astonished at its close similarity to the ancient church language. Vladimir Ivanovič Lamanskij, professor at the University of Petrograd, when he first visited Slovensko, said, "The Slovak language is the 'Old Slavic language'". Of course, the very close relationship between the Slovak literary language and the Bohemian language cannot be denied. John Huss, the reformer, really wrote in Slovak; both the Bohemian and the Slovak common man can read without a dictionary, and understand, the writings of the Moravian Slovak Komensky and of the Hungarian Slovaks, Šafárik and Kollár.

Slovaks, whether illiterate or educated, learn the other Slavic dialects with remarkable ease, quicker and more perfectly than men belonging to other nations, more closely related to each other. A Slovak merchant visiting Russia can within a fortnight converse with a Russian peasant; a Slovak student attending a Serbo-Croatian college can, without especially studying this language, make equal progress with his Serbo-Croatian fellow-students. Slovak teachers, preachers, professors, doctors etc., being unable to secure positions at home, because of their persecution by the state officials, have for many decades been emigrating to Russia, Poland, Bohemia, Serbia and Croatia, where they have practised their professions without difficulty and with marked success.

The Italian anthropologist and psychiatrist, Cesare Lombroso, in his book "*Genio e follia*" demonstrates that nations consisting of mountaineers contributed the greatest number of remarkable men to humanity. The variety of natural phenomena, the richness of impressions and incentives, the possibility of making a living only by hard and sustained labor, all tend to the development of mentally and physically vigorous race. Well, the Slovaks are a nation of mountaineers. And because they inhabited

the same country for hundreds of years, they developed into a nation of rare possibilities, thirsting after enlightenment and liberty, and in all their tastes they are so artistic that the English writer, Scotus Viator (R. W. Seaton-Watson) on his second visit to Slovensko in 1910, felt justified in saying: "Our Ruskin was looking all his life for a model nation, i. e. for one which is harmonious and artistic in all the expressions of its being. Ruskin looked in vain and died without the satisfaction of havng found one. It is a pity! If Ruskin were living to-day, I would have brought him here and would shown him the Slovak nation."

In spite of all the oppression to which they had been subjected the Slovaks distinguished themselves in the fields of science also.

Taking, then, all this into consideration, it is no wonder that the Slovak nation produced the greatest champion of the Slavic idea, John Kollár. It would seem at if the thought of the racial unity of all Slavs were inborn even in the common people of Slovensko.

After all, Kollár was but the product of his environment in accordance to the law of evolution. Suffering humanity evolved the greatest men. To understand the aspirations and the needs of the downtrodden masses' even a genius must go down to them and be able to think and feel with them. Power and wealth are obstacles which even a genius cannot overcome, because they breed pride and contempt for the weak on whom they feed and without whom they cannot subsist. Such men as Kollár are the concrete expression of the feelings and the needs of oppressed peoples. So that it is no wonder that the Slovaks, who for a thousand years have uninterruptedly felt the iron heel of tyranny crushing them, finally gave vent to their pent up feelings through Kollár. For hundreds of years they waited for their Messiah and when he appeared they knew and followed him. In his words they saw the yearnings of their innermost souls revealed; they accepted him for their spokesman. John Kollár was not only an individual but also the incarnation of the soul of the Slovak nation.

In his "Daughter of Slavia" Kollár gave this thought a fitting expression.

The "Daughter of Slavia" first appeared, under this name, in 1824 at Pesth. (Among the older editions there were those of 1832 and 1845; recently there were many published.) Portions of this work were published at Prague as early as 1821, and some of its best parts circulated among his friends in written copies, their printing having been prohibited by the Austrian state censor. The final edition consists of the Prologue and five Cantoes, altogether of 645 sonnets. The Prologue is written in ancient classic distichs (in couplets of one hexameter and one pentameter). The sonnets are Petrarchan, consisting of 14, nine and ten syllable lines; their meter is trochaic. Kollár was an adept in writing both these forms. He adopted the ancient distichs and the more modern sonnets to show that his mother tongue was sufficiently fluent, musical and rich enough to enable him to express his highest ideals and his profoundest emotions in such highly technical and artistic forms and melodious rhymes. Petrarca was Kollár's pattern as to his technique. In his diction and conceptions, however, Kollár followed "one of the greatest poets of all times", Dante Alighieri. Undoubtedly the divinity of Dante, Beatrice, floated before Kollár's vision when he was creating his poetic fancy, the idealized Mina. The last two Cantoes, "Lethe" and "Acheron" describing the Slav Heaven and Hell are unquestionably in imitation of Dante. But in analyzing the "Daughter of Slavia" the facts that the magnificent conceptions, the multitude of inimitable poetic beauties and the classic and delicate diction of the "Divina Comeda" influenced Kollár, and that he knew Lord Byron's "Child Harold", should not be given first importance, because, it must be remembered, Kollár from his childhood was particularly captivated with the mellifluous character of his mother tongue. In accentuation, fluency, richness of words and of descriptive terms and phrases, the Slovak language can be compared only to the classic Greek of Attica.

Such a language was at the disposition of Kollár; and if he, instead of writing his poetry in foreign forms,

had adopted his meters directly from the poetry of his own people, as the later poets did and the modern ones are doing, he would have been more original and effective. But even as it is he reached the masses of the people. Because the first edition of the "Daughter of Slavia" was rather small, and because the enemies of the Slovaks bought up and destroyed as many copies of those that appeared on the shelves of the book stores as they could, the Slovaks took copies either of the entire book or of some of its parts.

This was done by the common people also, such as, farmers, mechanics, teachers in villages and especially by the students in the academies. On all sides, men, women, boys and girls learned whole sections by heart and recited the sonnets. His crystallized thoughts, expressed in such poetic language, were rapidly becoming the property of the entire nation. Kollár soon had a host of enthusiastic disciples. Among the first was that renowned trinity, consisting of a poet, a scholar and a statesman, Michael M. Hodža (1811—1870), Louis Štúr (1815—1856) and Joseph M. Hurban (1817—1888). These were followed by a whole constellation of lesser stars, all earnest men who by word of mouth and in writing spread the Slavic national consciousness and enlightenment; Kuzmány, Žello, Ivan Chalúpka, Samuel Chalúpka, Jonas Záborský, Samuel Tomášik, Král, Kalinčák, Stephen Marko Daxner, Botto, Francisci, Matúška, etc. The "Daughter of Slavia" had a similar effect upon the nearest kin of the Slovaks, the Bohemians.

The center around which Kollár's teachings gravitate is Slavic Reciprocity. This idea was in the 30's of the last Century christened as Panslavism, and as such it became known all over Europe and even beyond its borders.

SLAVIC RECIPROCITY-PANSLAVISM.

Not only men and books but words also have their fate. It not infrequently happens that in the brains and on the lips of superficial or malicious persons the meaning of a word is distorted so that ultimately it is taken to mean just the contrary to what it was intended to ex-

press. It is difficult to find a word whose meaning was more distorted and falsified by its enemies than that of Panslavism. It was maltreated by the Teutons and by the Magyars. They proclaimed in newspapers and books, on the floors of parliaments, at public gatherings, from the pulpits and in schools that Panslavism was a movement to exterminate Germanism, Magyarism and then the rest of the world, and to establish every where Slavic political supremacy and tyranny. According to their interpretation, Panslavism meant the destruction of all civilization, culture and liberty in Europe. That it was an evil, nay a criminal tendency which must at all cost be uprooted and burnt. Consequently a crusade was proclaimed against all believers in Slavic Reciprocity. In parliaments and by religious synods laws were passed against it: every one who fell under the suspicion of the informers was hailed before the civil and ecclesiastical tribunals for "sympathizing with Panslavism". Whenever some depraved state official, priest or doctor (e. g. B. Grünwald, department head in the Department of the Interior) committed a heinous crime, he could easily escape its consequences by simply whispering into the ear of the committing magistrate that he was only fighting Panslavism. Such things happened in Hungary, Austria and Prussia (See the Laws of Expropriation against the Poles of Posen, a thing impossible in the United States). These persecutions were not dissimilar from those of the early Christians. But this explanation of Panslavism was but a specious pretext for the Teutonic, Magyar and Turkish tyranny over the Slavs.

The most authoritative, reliable and correct expounder of any doctrine, every conception and idea is its author. What did Kollar mean by Slavic Reciprocity?

The following can be considered a summary of what he says in his "Daughter of Slavia": The Slavic people have from prehistoric times inhabited by right of peaceful possession and not of conquest the countries from the Island of Ruegen to the Ural mountains and from the Baltic to the Adriatic seas and to Constantinople; they have by their indefatigable and hard labor developed and made productive these extensive domains; they have suffered for a thousand years all man-

ner of wrongs, oppressions and persecutions at the hands of the rapacious Teutons, Huns, Tartars and Turks; it is a decree of the Almighty, written across the pages of history, that mankind cannot approach its ideal by negating its nature and that by physically and spiritually murdering nations the aims of humanity cannot be attained; consequently the Slavs must by united efforts defend their natural rights, preserve the seeds of their national characteristics and raise from them cosmopolitan civilization, enlightenment and liberty, for only through the cultivation of the national spirit can these seeds be made to blossom and bear fruit. A renegade is the lowest reprobate and degenerate.")

"Death is the just penalty of murder, arson, robbery, treason and poisoning; pride, envy, fraud and lechery, undermining morality and breeding abomination, are the children of deepest Hell, but all these are of the whiteness of driven snow when compared to the scarlat crime, which robs, spreads evil, destroys itself, defames ancestors and pollutes descendants, the crime of the ingrate to his nation" (Daughter of Slavia, Canto II, Sonnet 121).

Kollár's Slavic Reciprocity does not call for vengeance for wrongs suffered, but only demands the prevention of further wrongs. While he said that "so much blood and ink were spilt by no enemy as by the Teutons in their attempts to exterminate the Slavs" he immediately added; "He is fit for liberty who can place true value on it; whose places chains on slaves is a slave himself".

According to Kollar, if the Slavs should unite for the purpose of raising themselves to the highest spiritual altitudes, they must not desire that the Teuton, the Anglo-Saxon, the Frenchman or the Italian be prevented from trying for the same highs. On the contrary, his doctrine demands that every nation be at liberty, — but without suppressing or destroying others, — to strive

*) The translator is not a poet and he could never master the intricacies of the sonnet, so rather than to torture the English language by trying to put the quotations here cited into bad verse, he gives their free meaning with great regret, for thereby he deprives them of their poetic beauty.)

for the attainment of the ideals of humanity. "Look upon thy nation but as a mould of humanity; when thou callest for a Slav, there must respond a man".

Kollár never wanted the Slavs to become a nation of conquerors and plunderers. He well understood the natural inclination of the Slavic soul to suffer rather than to cause suffering. He was of the same opinion as the late Leo Nikolajevič Tolstoj, who in his book "Koniec Vieka" (The End of an Era", 1905) demonstrated that the Russian nation has no ambitions to rule over others.

How diametrically opposed to each other are Kollár's Slavic Reciprocity and the Teutonic Pangermanism! In 1876 Dr. Pfeiderer, in his preface to the translation of "Divina Comedia" explained that Dante himself expected the salvation of his nation through the "German World Empire" (deutsches Weltkaisertum). "Die Blonde Bestie (The Blond Beast) a book published some seven or eight years ago is the most striking picture of Pangermanism. In it Germanism is represented as the only true civilization, because Christ himself was a Pangermanist! Pangermanism cannot conceive of national development, of human progress, of the attainment of ideals without the subjection of other nations, the extinction of their languages and the deprivation of their right to individual self government. This Teutonic brigandage reared its bloody head since the days of Charles the Great to this very day, and Slavic Reciprocity alone can finally put it down, just as Slavic might has rolled back the Tartar hordes.

Kollár and his bosom friends Šafarik, by their intercourse, confirmed each other in their belief that the Slavs should unite politically also, under the leadership of the most powerful Slavic branch, the Russian, but they did not give expression to this their belief, because in their days that would have meant death. Notwithstanding this however, Kollár fearlessly hurled his shafts against the Teutonic the Magyar and the Turkich excesses, beastial rapacity, and at the same time like a true prophet, he displayed to the view of his nation, oppressed for a thousand years but now awakening to its destiny, his conception of its future glory and greatness.

"What will become of us Slavs in a hundred years? What will become of Europe? In spite of the deluge, the Slavic spirit will spread to its utmost limits; and the language upon which the Teuton looks as that of serfs will resound beneath the palace roofs and will be on the lips of foes; culture, too, will flow through Slavic channels; the costumes, habits and the songs of our people will become the fashion on the Seine and Elbe. Oh, for the days of Slavic preeminence! I wish I were living then, or if dead, I wish to come to life again".

Kollár uttered these prophetic words about the year 1824. Since then not a hundred years have elapsed and who can doubt that his prophecy is about to be fulfilled?

World renowned German, French and English universities have already founded Slavic faculties; the works of the Slavic authors, particularly Russian and Polish, are already read by the entire cultured world; Slavic works of art, music, painting and sculpture are already admired and prized from one end of the world to the other; Slavic brains are contributing their quota to the world's fund of knowledge, their share to its inventions and their measure to the wealth of nations; but above all, the central idea of Slavic Reciprocity, the brotherhood of all nations, has already permeated the minds of the western sociologists and statesmen, who, especially the Slavophiles and the French nationalists, are already proclaiming the beneficial results which it will produce by reviving and rejuvenating the declining, nay decrepit nations of Western Europe.

John Kollár, then, was not only a narrow enthusiast but a prophet of the most exalted ideal of humanity, universal brotherhood, and deserves credit and appreciation not only from his own nation, into which he breathed a new soul, but from the entire civilized world also.

JÁN KOLLÁR

Životopisný nástin.



SPRACOVALI:

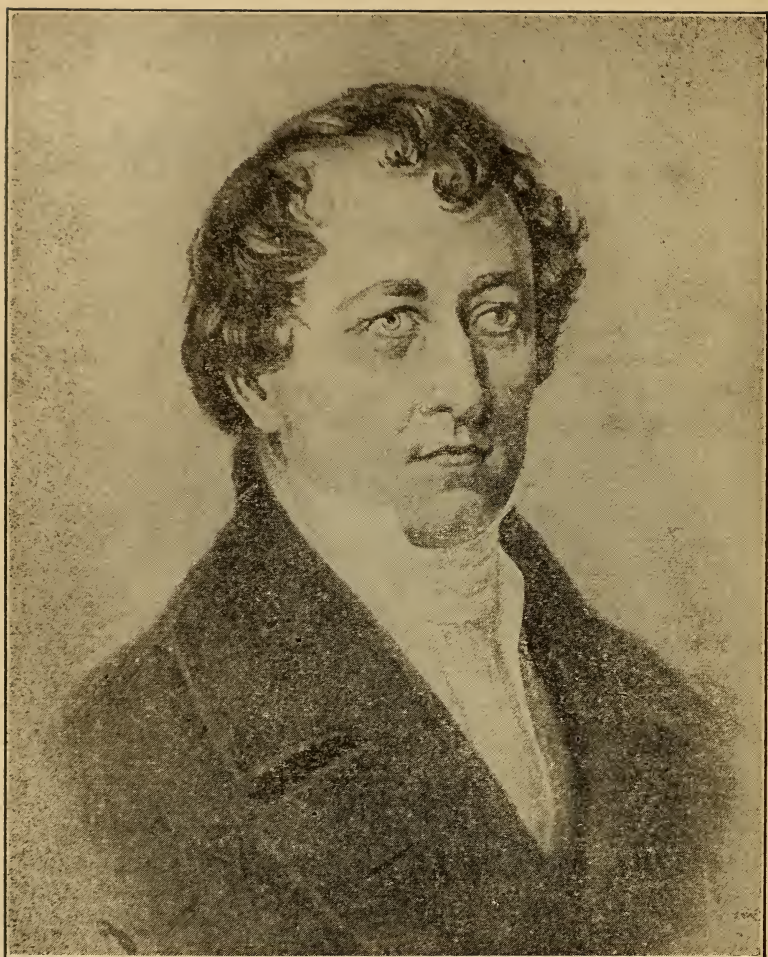
slovensky: PETER S. KOMPIŠ

anglicky: JÁN KULAMER.




VYDALA:

Slovenská Líga v Amerike.



JÁN KOLLÁR.

Úvod.

EDZI svetovými problemami najnovšej doby silne do popredia tisne sa **otázka slavianska**. Pred deväťdesiat rokmi bola to otázka temer výlučne literárna, no behom deväťnásteho a počiatkom bežiacého storočia vzrástla na ideu politickú i sociálnu i ekonomickú. Otázka tá stáva sa takrečeno medzinárodnou.

Vznikla prirodzene s budením sa národného povedomia europejských národných kmenov. Povedomie toho, že Rusi, Poliaci, Česi, Slováci, Juhoslaviani tvorili v dávnoweku jeden národ, žilo v slavianstve od stá a stá rokov. Ved' už ruský, takzvaný Nestorov Letopis — pochádzajúci pôvodne z Xi. stoletia hovorí o spoločnom pôvode slavianských národov, ktoré len keď rozšírili sa na juh, východ i západ prijali rozličné mená. Starí dejepisci (Čech Kosmas, r. 1125, Poliak Gallus, r. 1110, Juhoslavian Orbini, r. 1601) shodujú sa v mienke, že Slaviani sú národ jedného plemena a líšia sa len výslovnosťou reči a niektorými odchylnými slovami. Ale i v listinách panovníkov danských, meklenburských, nemec-kých, pomoranských atď. menujú sa Slaviani spoločným menom "Slavi" "quod slavice dicitur" duces reges Slavorum".

Starožitnícke pamiatky (archaeologické) dokazujú, že Slaviani žili v Lužici, Sliezsku, v Uhorsku (v susedstve

Rimavy) už v dobe novokamennej (neolithickej) a včasnnej bronzovej. I neslavianski, rimanskí, grécki, arabskí kronikári, zemo- a dejepisci od I. až do XII. stoletia (od Plinia Secundusa až po Arabov — Al Bekri-ho a Edrisi-ho spomínajú rozsiahlu vlast slaviansku a jej národy.

Ale pod návalom divokých národov (Germánov, Asdingov, Silingov, Hunov, Maďarov, Tatarov, Turkov) ktoré sa v stredoveku prez slavianske zeme prehánali a súvislé slavianstvo na mnohých miestach rozčesly, oslablo, utuchlo povedomie slavianskej spolupatričnosti, tým skôr, že práve najvyvinutejšie vetve západné: Obo-driti, Veleti (Lutici) Srbi (všetko od Baltického mora až do terajšieho Saska, a od Gdánska (Danzig) až po terajšie Holštýnsko boli od 8. do 12. storočia temer úplne vyhubené a zčiasťky i ponemčené.

No ideu javiacu sa v prírode a dejinách možno na čas pridusiť, ale udusiť nie.

Prišlo 13., 14., 15. storočie.. Kruté vojny Nemcov a Turkov proti Slavianom neustávaly Ale reformácia Wiclifovská, Husova, Lutherovská i Kalvinova vztýčily zásadu reči materinskej, v cirkvi i štáte. Zvlášte Husiti boli horlivými národovcami. I sám Luther uznával, že "ja, Zwingli, Melanchton boli sme, ba sme Husiti" (Vid' : Ranke, Dejiny reformácie). Hus sa celou váhou charakteru svojho vzoprel proti germanizačným snahám na universite pražskej. Jeho bojovní následníci v bojoch za svobodu svedomia i politickú neodvislosť zbraňou v rukách ubili temer celú Europu. Začala mohutnieť i država ruská. Poľsko po konečnom zlamaní Nemeckého Ritierskeho Rádu a utvorením jednotnej vlády zmohtnelo politicky na vonok. Tedy zdalo sa, že severné a západné Slavianstvo príde k silnému povedomiu spo-

ločných cieľov. Po pätnásťročných vojnách husitských vyvíňovalo sa Česko v národnom i politickom smere dobre. Dľa vrodeneho slavianskeho citu ľudskej rovnoprávnosti meštianske i dedinské sedliacke obyvateľstvo vymohlo si isté svobody. Ale netrvalo to dlho. Na podnety nemeckých panovníkov a vládobažných rytierov vypukly náboženské i politické rozbroje ďalej. R. 1485 v Kutnej Hore pozbavené boli mestá zastupiteľstva na snemoch a sedliactvo bolo zákonami uvedené do stavu osobného nevoľníctva — skutočného otroctva. Medzitým Turci opanovali celé Juhoslavianstvo a po bitke u Moháča i temer celé Uhorsko s časťou Slovenska. Nemcom z rodu Habsburgského podarilo sa dostať na kráľovský trón český. Rozopre, útlaky so strany šľachty trvaly ďalej až do bitky na Bielej Hore (r. 1620) v ktorej padol samostatný štát český. V 30-ročnej vojne vykynozžené a vyhnané bolo z českej vlasti z troch miliónov ľudí 2,200,000. Ovšem i Nemecko roztresklo sa na mnoho drobných štátov. Avšak tieto akotak spojené boli "ríšskym snemom" a udržiavané v národe povedomie plemennej jednoty. Ale u Slavianov národný cit upadol. Na severozápade kvárili ich Nemci, na juhu Turci. Avšak treba uznať, že Slavianstvu na jeho byte, reči, vôbec rydzosti poškodili Turci mnoho, ale Nemci nesmierne viac.

Slavianska myšlienka zaspala, ale neumrela. I v dobách všeobecnej politickej rozdrobenosti a domácich nesvárov, vyskytovali sa buditelia, ktorí rázne vyhlasovali "jazyk slaviansky za spoločný Rusom, Čechom, Poliakom i Srbom." Čech Jan Blahoslav (1571) vo svojej grammatike (1571) hovorí o "dialektoch slavianskych": českom, slovenskom, hrvatskom od Uhorskej

zeme až po Carihrad rozšírenom, a tak i o poľskom a ruskom. Tedy Všesľavian!

Poliaci: Orzechowski (1564) i Górnicki (1566) vo svojích knihách radia, aby sa slavianski spisovatelia blížili tak, žeby prejímali potrebné slová a výrazy z jazykov bratských slavianskych.

Ešte i potomok polabských Slavianov, svetochýrny a geniálny mysliteľ polyhistor Leibnitz vyslovil sa r. 1713. v Torgove pred carom ruským, Petrom Velikým: "Náš pôvod je ten istý. Obidvaja sme Slaviani". Radil carovi, aby dal zostavovať potrebné pomôcky k poznaniu jazyka ruského, tak ako na Leibnitzov podnet so zbierané boli pamiatky po **Obodritoch a Drevanoch**.

Lužický učenec, Srb, Abraham Frencl (Brancel) r. 1693. hovorí o "slávnom a mohutnom národe slavianskom ktorému by sa iste celý svet poklonil, keby Slaviani mali toľko šťastia koľko majú cností." I vzbudzoval nádeje v lepšiu budúcnosť lužických Srbov. (Tento ostrovček slaviansky v nemeckom mori má ešte dodnes asi 150,000 súvisle bývajúcich Srbov. Horná a Dolná Lužica, južnovýchodne od Berlina a severovýchodne od Draždian.)

K všesľavianskej rodine prihlasovali sa i Juhoslavia- ni v Dalmácii, Hrvatsku, Korutanoch (Karintia) v Srbii a Bulharsku. Hrvat Faustin Vrančič v predmluve ku slovníku hrvatsko-slovinskému (r. 1605) píše: niet väčšieho jazyka na svete, pokiaľ vedomo, od nášho slavianskeho, lebo tento zaujíma dobrý diel Európy i Asie". Tak i Slovinec Bohorič (1584) prízvukuje úzke príbuzenstvo jazykov južnoslavianskych s ruským a poľským i českým. Bosenský Srb, Juraj Križanič, ktorý vystehoval sa do Ruska, chytil sa do hlbšej práce: napísal r. 1665 slaviansku grammatiku. Križanič videl spásu ostat-

ných rozdrobených a potlačených Slavianov jedine v Rusku.

Tak budili slavianské povedomie vedomci, básnici, kňazi, všetkých vetví tohto národa v 16., 17. a 18. storočí. Ale bolo to len povedomie zriedkavých jednotlivcov, ktorí nevládali rozvlniť široké a hlboké vrstvy národa

Celé Slavianstvo prebudilo sa k povedomému životu až v prvej polovici devätnásteho storočia a o to prebudenie majú najväčšie, neuvädlé zásluhy dvaja Slováci: Pavel Jozef Šafárik a Ján Kollár. Prvý na európskej úrovni stojáci učenec-dejepisec, druhý geniálny básnik.

Západné národy, žiaľbohu podnes veľmi málo vedia o Slavianstve vôbec o jeho dejinách, kultúre, živote, umení a slavianskou ideou zaoberajú sa i vysoko postavení mužovia zriedkavejšie, než africkými koloniami. A predsa slavianska otázka už teraz hýbe dvestopäťdesiat millionmi národov; totiž jedných čo za ňu pracujú a tých, ktorí by ju chceli zabiť.

Tedy najvyšš potrebné je aspoň stručne oboznámiť sa s jedným z jej najprednejších predstaviteľov, s Jánom Kollárom.

Tomu cieľu majú slúžiť nasledujúce riadky.



Životopisné dáta.

Ján Kollár narodil sa 29. júla 1793. v mestečku Mošovciach, stolici Turčianskej na Slovensku (Severnom Uhorsku.)

Slovensko-Severné Uhorsko, je krajina plná prírodných i ľudských krás i prírodných i duchovných pokladov, dosiaľ ovšem nevyužitých, ba sotva že odkrytých.

Jeden francúzsky národnohospodársky spisovateľ, ktorý r. 1886. cestoval Horným Slovenskom, vyslovil sa: "Keď tu vidím tú súladnú rozmanitosť vrchov, dolín a roviniek, tie bystré, krystalové, ale mohutné potoky, vodopády, bujné lesy, mohutné ložiská nerastov a malebne strojný, krásneho typu ľud, s vytríbeným umeleckým ornamentom v nevyčerpatelných motívoch prevedenom na oblekoch, ženských, mužských i detských, chalupách, domoch, kaštieloch, chrámoch, na domácom náradí i riade, a vidím tie spiace poklady prírodné, tie sily vodné: tak sa mi zdá, akoby sa v tomto kraji mali uskutočniť staré povesti o čarovných zámkoch a zlatých palácach."

Nuž a stolicu Turčiansku i sami domorodí Slováci uznávajú za jednu z najkrajších častí Slovenska. A v tomto krásnom okolí narodil sa Ján Kollár.

Jeho otec Matej, bol vážnym mešťanom; býval rychtárom, inokedy notárom obecným. Ale hlavným povoláním jeho bolo poľné hospodárstvo, a pobočne mäsiarsky obchod. Dom bol stredne zámožný. Otec bol prísny, sporovný, nábožný, neunavne pilný v práci i modlitbe. Ale ľahko vznetlivý, prchlivý, a v úmysloch zánovitý. Pomerne k svojmu povolaniu bol dosť vzdelaný; okrem ľudovej školy doma, chodil i do počiatočných tried strednej školy v ďalekom Asode, kde sa podučil trochu latinsky. Matka, Katarina Drozd, pochádzala z dobrej kupeckej rodiny. Vierovyznania boli protestantského luteránskeho.

Rodičia vychovávali svojho synka Janka v prísnom nábožnom duchu. Do prvej školy chodil v rodnom mestečku. Už čo desať-ročný na požiadanie mošovských paneníek složil im štyri veršičky k uvítaniu biskupa. V meštianskej škole mošovskej, ako vtedy vôbec vo všetkých školách meštianskych považovali latinčinu za základ všetkej vzdelanosti a preto na vyučovanie tejto reči kládli najväčšiu váhu. V Severných Uhrách latinčina podržala svoje panstvo dlhšie, než u iných národov.

Síce Slováci mali už z časov Cyrilla a Methoda určite od r. 885. svoj preklad biblie. Od 1564—1588 mali spolu s Čechmi už klassickú, česko-slovenskú Bibliu Kráľickú. Za takzv. Veleslavínskej doby 1560—1600 kvitla literatúra v Čechách a jej diela známe boli na Slovensku. Od r. 1631. širily sa rečou i obsahom veľkolepé spisy Jána Amosa Komenského (Comenius). A predsa pod tlakom akoby nejakej kliatby na Slovensku v 17. i 18. a čiastočne až 19. storočí učili sa a hovorili latinsky nielen zemskí páni, panie, ale i kuchárky, mešťania a sluhovia. Ovšem len vtedy keď chceli ukázať, že sú vzdelaní.

Tak i Kollár, neobyčajne nadaný, pilný žiak, horlive učil sa túto mrtvú reč. Ba sám vyznáva, že v dobe chlapectva prial si, aby všetky iné reči zanikly a všetci ľudia aby len latinsky hovorili. No jeho rozumný učiteľ Šulek viedol svojích žiakov i k láske k reči materinskej. Tak účinkoval na Kollára i nový učiteľ, Burjan. Chlapec medzitým rád chodil po krásnych stráňach a lesoch svojho malebného rodiska; načúval melodické piesne žníc, hrabáčok, žencov a koscov po poliach a lúkach; piesne to obdivuhodné jásavými i melancholickými melodiami i esteticky, poeticky vytríbeným obsahom.

Po skončení domácej školy dal ho otec — 13-ročného — do gymnásiuma blízkeho mesta Kremnice na štúdia. Tak oddal sa menovite hlbšiemu študovaniu latinských klassikov. Nadobudol si takej znalosti, že zručne skladal latinské reči a chronostichy. V Kremnici náruživě zaoberal sa i kreslením a maľbou. Bola to vtedy v tom meste záľuba všeobecná. Učil sa i nemčinu.

Po dvoch rokoch vrátil sa z Kremnice s výtečnými

vysvedčeniami. Prišiel domov s úmyslom, že na budúcu jaseň pôjde na d'alšie štúdia. Ale zbytočne "praktický" otec chcel mať zo syna pomocníka pri hospodárstve a remesle, nuž dal ho na mäsiarstvo. Ale toto zamestnanie sa synovi naskrze nepáčilo; zanechal učňovstvo. Tu nahnevaný otec vyhnal 16-ročného Jana z domu a tento hnaný túžbou za vyšším vzdelaním, v ťažkom duševnom boji opustil dom rodičovský a odišiel do ned'alekého mestačka, Slovenského Pravna, ku svojmu bratancovi, menom tiež Janovi Kollárovi, tamejšiemu mladému učiteľovi. Tento povzbudil svojho pokrevného, aby v svojom úmysle vytrval. Ved' že sa im podarí najst' spôsob, akým sa dostane do škôl. O nedlho prišiel ta na návštevu mošovský učiteľ Burjan a pojal Kollára nazpät' do Mošoviec, k sebe za učiteľského pomocníka. Za rok bol pomocníkom. Otec ani potom nechcel nič počuť o tom, žeby mal na d'alšie školy synove niečo obetovať. A tichá, laskavá matka len maličkosti mohla dodať. Ale učiteľ Burjan zaopatril mu podporu pri gymnásiume v Baňskej Bystrici. Tu živil sa súkromným vyučovaním kresleniu a maľbe; ovšem školské hodiny riadne navštevoval. Zvlášte dobre zbadal veľiké duchovné dary svojho žiaka učiteľ Magda a zaujal sa za Kollára v hmotnom i duševnom ohľade. V Baňskej Bystrici študoval Kollár najviac latinských básnikov, Horáca, Vergila, Ovidia a filozofa Boethia.

Za dva roky skončil štúdia gymnaziálne. Bolo to r. 1912. Odišiel s najlepším vysvedčením. Na budúcu jaseň chcel ísť do Prešporku učiť sa za kňaza.

Ale na prázdniny domov k otcovi nesmel ísť! A peňazí nemal. Tedy s odporúčaním školskej správy baňsko-bystrickej vybral sa na supplikáciu, — bol suplikantom.

Supplikantmi bývali chudobní žiaci, ktorí po bližších, d'alších stoliciach Uhorska medzi majetnejším obecnstvom sbierali milodary s jednej čiastky na školu, ktorá žiactvu cez školský rok dávala spoločné obedy, buďto za malý poplatok, alebo úplne zdarma — a s druhej čiastky na seba, na d'alšie štúdia. Každý supplikant dostal sberáciu knižočku a legitimáciu i vydelení mu bol

určitý okres, v ktorom smel sberať. Supplikant cestúval riadne pešky od obce k obci, od fary ku fare, od školy ku škole.

Tak precestoval i Kollár najprv najsevernejšie stolice svojej vlasti, Liptov a Oravu a potom i Dolniu Zem — Južné Uhorsko. Cestou na Dolnej Zemi tu i tam kňazi väčších cirkví súc zahrnutí mnohými povinnosťami, dávali mu kázať v kostoloch. Za tieto kázne dostal nejaký honorár. Niečo pripadlo mu čo odmena z navyberaných milodarov supplikačných, niečo k tomu priložili príbuzní a tak mohol sa v jaseňi 1812 vybrať do Prešporku na bohoslovecký ústav.

Živnosť ako i značný plat učiteľom musel si nadobývať súkromným vyučovaním. No po roku čo výbornému žiakovi sverenému bolo dočasne miesto učiteľa a správcu pri prešporskom sirotinci. Ústav tento bol dotiaľ zanedbaný, ale Kollár uviedol tam výchovu dľa zásad Salzmannovských a Basedowských i priviedol ho k rozkvetu, tak že i mešťania a páni posielali ta svoje deti-nesirotky.

Pri tom neunavne vzdelával i seba. Učil sa súkromne všetkému, čo mu tehďajšia biedna školská výučba v Prešporku neposkytovala. Učil sa gréčtinu, francúzštinu, taliančinu, angličtinu; oboznamoval sa s jazykom staroslavianskym. Pestoval i rastlinopis (botaniku), matematiku, hvezdárstvo. Cvičil sa v speve, hudbe, i tanci. To všetko mienil upotrebiť v praktickom, spoločenskom živote. Okrem toho čítal Ifflanda, Wielanda, Klopstocka, básnikov to nemeckých a Cervantesovho Don Quixota v nemeckom preklade. Ale tieto diela nemaly naňho zvláštneho vplyvu.

Mesto Prešporok bolo v tej dobe zvlášte zaujímavé. Leží pri Dunaji neďaleko Viedne na hlavnej čiare do Pešti vedúcej. Čo významnejší ľudia, umelci, vedomci radi sa zastavili v Prešporku. Kollár videl tu víťazov nad Napoleonom z bitky u Lipska, keď prišli zavše z Viedeňského kongresu do Prešporku na zábavku. Videl i ako neľudsky nakladali Rakúšania s francúzskymi zajatými, atď'.

Tu oboznámil sa i s Františkom Palackým, ktorý tiež v Prešporku, na tej istej škole, čo Kollár študoval, a neskôr stal sa slávnym dejepiscom českým. Študovali tam vtedy i viacerí Juhoslaviani, Srbi, s ktorými sa tiež priateľský stykal.

Po trojročnom pobyte v Prešporku složil predpísané zkúšky bohoslovecké a zamýšľal ísť cieľom dovŕšenia školského vzdelania na niektorú nemeckú univerzitu. Ale aby si k tomu zaopatril potrebné peniaze, predbežne na poldruha roka prijal vychovateľské miesto u jednej zámožnej rodiny v Baňskej Bystrici. Tu oboznámil sa s tamojším od neho len o 6 rokov starším farárom ev. cirkvi, Samuelom Rožnajom. Rožnaj bol muž vysoko vzdelaný, hlboko citný, spôsobami úchvatný. Oduševnený Slovák a Slavian. Na vývin Kollára mal veľký vplyv. Z veľkej časti Rožnajovi možno d'akovať, že sa Kollár stal vešťcom Slavianstva. Rožnay však zomrel už o niekoľko mesiacov neskôr.

Kollár v jaseň 1817. vybral sa na univerzitu do Jeny. Zaopatril si v Budíne (vtedy ešte nespojenom s Pešťou, ale už sídlom niektorých krajinských úradov) cestovný list (pass), cestoval čez Prešporok, Viedeň, do Prahy. Tu osobne oboznámil sa s najprednejšími českými učencami, spisovateľmi, zvlášte Joz. Jungmannom a veľkým slavistom (filologom) Joz. Dobrovským. No Praha bola vtedy mestom ačkoľvek prevažne českým, ale po nemecky hovoriacim. Na Kollára urobila žiaľný dôjem. Vyslovil sa o Prahe, že vyzerá ako "skamenelé dejiny českého národa". Vtedy netušil, že mesto to stane sa behom niekoľko rokov mohutným, žiarivým strediskom českého vedeckého, umeleckého i hospodárskeho života.

Z Prahy idúc zastavil sa na pár dní v Dražd'anoch, kde obzrel si zvlášte tamejšiu, svetochýrnu obrazáreň. Odtiaľ čez Lipsko došiel do Jeny. Bol vtedy 24-ročný.

Jena, mesto vojvodstva Sasko-Weimarského, je čo týka sa významu národno-hospodárskeho ešte i dnes mesto nepatrné. Na počiatku 19. storočia malo však sotva 10,000 obyvateľov, ale medzi nimi 2—3000 univerzitných poslucháčov. V duchovnom ohľade bolo vtedy

jedným z najväčších ohnísk nemeckej vedy a so súseďným mestom Weimarom (12 míľ — 19 kilometrov od Jeny) i sídlom najväčších básnických geniov. Už pred príchodom Kollára do Jeny boli tam na universite prednášali slávni filozofi: Fichte, Schelling, Hegel, i básnik Schiller. V dobe Kollárovej vyučovali tam ich odchovanci, Fries a Oken. Celý duch university, profesorov i žiactva bol svobodomyslný; všetko horelo za pravdou a svobodom. Vo Weimare bývali v tom čase Herder, Wieland, Schiller, Goethe, Arndt a iní. Goetheho poznal Kollár osobne i prekladal preňho niektoré slovenské ľudové piesne do nemčiny. Velikán Goethe upozornil Kollára na veľikú poetickú hodnotu národných piesní a pretože i znamenitý Herder už r. 1778. bol vydal svoju chýrnu sbierku "Volkslieder" ("Národné piesne" do ktorej zabral i mnoho piesní slavianskych, menovite srbských), Kollár umienil si čím úplnejšie sossbierať piesne slovenské.

Kollárovi zjavil sa v Jene nový svet. Na svetovej vedeckej úrovni stojáci professoria, na tú dobu bohatá univerzitná knižnica, v blízkom meste Lipsku tiež svetočýrna universita, sjednotená dva roky pred príchodom Kollárovým do Jeny s universitou hallskou a roku 1816. s erfurtskou; krásne okolie pri rieke Sále, všetko to pôsobilo na vnímavú dušu Kollárovu zvláštne, hlboko. Sám rozpráva o tom vo svojích rozpomienkach z mladosti ("Pamäti"): "Jena a celé okolie, ba celá cesta cez Sasko učinila na moju dušu nový, pred tým nikdy necítený dojem. Všade slavianske mená a neslavianski obyvatelia."

Študoval theologiu; filozofiu, prírodné vedy a všeobecné dejiny. Bol by rád obsiahnul všetky vedy, všetky umenia. Ale nahliadol, že sa to nedá. Tedy aby sa nerozptýlil, zaviedol si istý poriadok štúdií.

Okrem toho všímal si jazykovedy (filologie) a doma zahľbil sa do čítania diel Goetheho, Rousseaua, Chateaubrianda, Ossiana, Petrarca a iných. Básnictvo študoval i s theoretickej stránky. Menovite mocný účinok na Kollárove názory mali diela Herderove. Totiž Herder už r. 1787 vo svojom diele "Ideen zur Geschichte der

Menschheit", — "Idey k dejinám l'udstva" hovoriac o trudných dejinách národov slavianskych, píše: "Koleso menivého času neustále sa točí a ponevác tie národy (Slaviani) z najväčšej časti bývajú v najkrajších krajinách europejských, totiž keby boli dokonále vzdelané a začal by sa medzi nimi obchod; a ponevác nedá sa nemyslet, že v Europe zákonodarstvá a politika namiesto válečného ducha viac a viac musia a budú podporovať občiansku pilnosť a vzájomné styky medzi národami: tedy i vy slavianske národy, teraz tak hlboko kleslé, voľakedy pilné a šťastné, prebudíte sa zo svojho dlhého ťažkého spánku, a budete od otrockých okovov osvobodené i budete užívať svoje krásné krajiny od Adriatického mora až k Tatrám, od Donu az ku Ulde a sláviť na nich svoje staré slávnosti pokojnej pracovitosti a obchodu".

Herderove idey jeho vlastný národ nemecký ani podnes neocenil dostatočne. Ale Kollár pochopil toho vznešeného ducha v plnej hĺbke a podstate.

Na Jenanskej universite práve v tých rokoch študoval aj iný ideálneho vzletu a vysokého nadania slovenský mládenec, Ján Benedicti. Tento oboznámil sa s Kollárom, čo svojím rodákom dosť skoro. Potom už v svobodnom čase, po nedeliach a sviatkových kratších prázdninách spolu cestovali po kvetnatých údoliach, stránach, i dedinách a mestečkách okolo Jeny, bližších i d'alších. Tu zvedeli, že v tomto kraji mená obcí, vrchov, potokov i rodín sú slavianske. Ba že samo obyvateľstvo ešte vie, že je zo slavianskej krvi, len násilne ponemčené. Teda obidvaja priatelia dali sa do študovania starých kroník o Slavianstve a vyobrazili si i z tých kusých zpráv kronikárskych krásnu minulosť slavianskych bratov: i žiaľili, že toľké rodiny národa boli nemilosrdne vyníčené, alebo odcudzené. Kollár pohrúžil sa následkom toho do historických a starožitných štúdií o Slavianstve.

Preplnená duša jeho hľadala výraz v básnictve. K tomu, aby začal básniť dostal podnet zvláštnou udalosťou. Na universite bol i professorom známy, čo výtečný rečník. V blízkej osade. Lobede ochorel vážne tamejší farár Schmidt. Jeho manželka šla do Jeny po-

žiadať biskupa, súčasne i profesora na universite, J. G. Marezolla, aby vyslal niekoho zastúpiť jej muža budúcej nedele pri službách Božích. Marezoll odporučil jej Kollára. Tedy požiadala tohoto. Kollár ešte pred nedeľou vybral sa i s priateľom Benediktom do Lobedy, predstaviť sa Schmidtovi a jeho rodine a tu poznal šumnú, 22-ročnú dcéru Schmidtovie, Wilhelmínu. Videl ju bol už predtým na nejakej zábave. Teraz však poznal ju v rodičovskom dome a zahorel k nej horúcou a nepremožiteľnou lúbosťou. Jej otec rozprával Kollárovi, že i on — Schmidt je slavianskeho pôvodu.

Od tých čias Kollár býval častým hosťom u Schmidtov. Začal písať krásné básne, sonetty na svoju zbožňovanú devu. Zidealizoval si ju ako Petrarca svoju Lauru a Dante Beatricu, nazval si ju Mínou, vybájl si ju čo "Slávy Dcéru" — akoby bohyňu slaviansku a v umeleckej forme vyslovil všetko, čím jeho mladá duša horela.

Farár Schmidt v Lobede o nedlho zomrel. Cirkevníci boli si medzitým obľúbili jeho pomocníka, Kollára natoľko, že mu ponúkli úrad kazateľa tej cirkvi. Keby to bol prijal, bol by dosiahol spojenie s milovanou devou a zaistenú hmotnú postać. I matka, pani Schmidtová bola za to. Povedala milencovi svojej dcéry, že dopustí sobrať sa im len ak ostanú v Nemecku. Ináč nechcela ani počuť o tom, žeby jej dcéra mala odísť s mužom do Uhorska. Matka považovala Uhorsko za divokú krajinu. Uhorsko a Sibír znamenalo jej jedno. Tedy Kollár musel podstúpiť srdcový boj. No zvíťazila láska k národu nad láskou k milenke. Kollár odpovedal lobedanským cirkevníkom, že ponevác je on nie Nemec, ale Slovák, a Nemci majú hojnosť výborných kazateľov, Slováci však nie, tedy že pokladá za svoju povinnosť a určenie pracovať v prospech svojho zanedbaného národa. Prv nežby sa bol navrátil do svojej vlasti, bol by rád so svojími troma spolužiakmi, Rusmi, šiel podívať sa do Poľska a Ruska. Ale jeden z tých Rusov padol v študentskom súboji a pozostali dvaja náhlili sa čím skôr dostať domov. Tedy Kollár so svojím iným priateľom navštívil Sasko, Braniborsko, Pomoransko až po Baltické more: ponemčené to krajiny slavianske. "Zdalo sa mu,

akoby kráčaľ po hrobch drahých zosnulých." Zašiel potom až do Hollandska, ku hrobu slávneho pedagoga Komenského (Jana Amosa Comeniusa) v Narden-e pri Amsterdame. Odtiaľ plavil sa hore Rýnom, potom na kuse vyšným Dunajom a konečne zastavil sa na niekoľko týždňov v Prahe. Tu okriakľ v priateľskom kruhu výtečných českých vlastencov. Konečne vrátil sa cez Prešporok do svojho milého Turca. Ale ani teraz nesmel ísť otcovi na oči. Tedy uchýľil sa ku svojmu, už spomenuťmu bratancovi, Janovi Kollárovi do Slovenského Pravna. Leto ztrávil tam v básnení a obdivovaní krás toho kraja.

V jaseň roku 1819. evanjelická nemecko-slovenská cirkev v Pešti potrebovala kaplána (pomocného farára), ktorý by znal dokonále nemecky i slovensky. Biskup Lovich znal Kollára, ako na taký úrad výtečne spôsobilného, odporúčaľ ho a Kollár dostal sa do Pešti. No tu dostal sa medzi dva, poťážne medzi tri ohne. Slováci v Pešti žiadali, aby spoločný cirkevný sbor povolil na základe prirodzeného práva a dľa zásad protestantizmu bohosľužbu v reči materinskej, slovenskej, tak, ako to Nemci a Maďari už dávno užívali. Nemci a Maďari sa tomu vzpriechli. No spoločný farár Molnár zomrel už po pár mesiacoch a slovenskí evanjelici vyvolili si za svojho kazateľa Kollára; Nemci však číroho Nemca, Kalchbrennera. Slováci vyžadovali si, aby im boli určené hodiny, v ktorých v chráme dotiaľ spoločnom, mohli by odbavovať svoje bohosľužby. Nemci kládli tejto žiadosti všemožné prekážky. Kostol pred Slovákmí zamkli, i celý farársky byt. Ba v jednu nedeľu dovedli si Nemci i stoličný úrad so zbrannou assistenciou, aby zakázal Kollárovi a veriarim vstúpiť do chrámu. No Kollárovi podarilo sa na ten čas odpor premôcť. Nasledovalo oddelenie slovenskej cirkvi od nemeckej; ovšem pri deľbe majetku obstáli Slováci krátko. No zo svojích nových obetí založili si pri cirkvi školu. Kollár vediac, že zanedbaných Slovákov, ktorí za posledných sto rokov znášali nevýslovne útlisky od Nemcov i Maďarov (slovenskí remeselníci i kupci boli zo svojích obchodov vyhánaní, sediaci z vrchnostenského nariadenia palicovaní len

len preto, že chceli sa vzdelávať i vo svojej reči) treba začať vzdelávať od šlabikára a čítanky, napísal a vydal takéto učebné knihy pre dieťky r. 1825. a 1826. Už predtým (r. 1821.) vydal pod názvom "Básne" časť svojích zneliek (sonett) a r. 1824. nové značne rozmnožené vydanie pod názvom "Slávy Dcéra". Temer po každom vydaní niektorého diela Kollárovho nemeckí "nosičia vzdelanosti" ("Kulturträger") svolávali proti nemu ničomné konventy, vyzývali o zakročenie cirkevné i politické vrchnosti, hrnuly sa mu urážlivé, bezmenné listy, vybíjali mu obloky na byte a robili mu nočné "mačacie muziky" ("Caterwauling"). Tak to sám píše.

No jeho krotká, vznešená príťažlivá povaha, získala mu i šľachetných a mocných priaznivcov a priateľov ešte i v protivníckom tábore, a tomu možno ďakovať, že Kollár v Pešti vôbec mohol vydržať. Pravda nepriatelia neprestali ho prenasledovať ani neskôr; ačkoľvek už menej zúrivo.

V takom ustavičnom rozčulovaní a prepínavej práci dva razy upadol do ťažkej nemoci — chrlenia krvi. Ale jeho priatelia po obidva razy vyslali ho do výborných liečivých kúpeľov, na aké je Slovensko také bohaté, ako sotva ktorý iný kraj zeme. I zotavil sa — práve v blízkosti svojho rodiska (v Štubňanských Teplicach.)

Pracoval i potom neunavne v chráme, škole i pri spisovateľskom stole. Sossbieral a podal vzáctne príspevky do epochálneho Jungmanovho "Slovníka česko-nemeckého", na ktorom Jungmann a jeho pomocníci pracovali za tridsaťpäť rokov.

Kollár už od svojích mladých rokov sbieral ľudové piesne slovenské. Čiastku svojej sbierky vydal r. 1823. v Pešti, pod názvom "Piesne svetské ľudu slovenského v Uhrách". Ale v tejto knihe pomenoval čo vydavateľov len svojích priateľov, historika Šafárika a Blahoslava (Benediktiho). Svoje meno, čo hlavného sberateľa, so súhlasom priateľov zamlčal, pretože sa obával, že jeho duchovní spolubratia, kňazi, začnú proti nemu boj, že sa i ľudovou poesiou zaoberá. No za jedenásť rokov túto sbierku znamenite rozmnožil a zdokonálil, i vydal r. 1834—35, dva objemné sväzky "Národné Zpievanky

čili piesne svetské Slovákov v Uhrách", jak pospolitého ľudu, tak i vyšších stavov sobrané od mnohých, v poriadok uvedené vysvetleniami opatrené a vydané v Budíne, r. 1834. a 1835." Je to veľkolepá práca, s akou nedajú sa porovnať len ak o 40—60 rokov pozdejšie diela ruských, poľských, francúzskych a anglických folkloristov

R. 1834. stala sa v súkromnom živote Kollárovom veľká zmena, ktorá zahojila aspoň jednu jeho životnú ranu. Od jedného jenanského študenta, istého Blázyho, dozvedel sa, že Mína Schmidtová, jeho zbožňovaná Slávvy Dcéra, žije v Jene a je dosiaľ svobodná

Totíž po odchode Kollárovom z Jeny, Míniina matka vedela prekaziť, znemožniť i dopisovanie medzi svojou dcérou a Kollárom. Ba tak sa zdá, že stará Schmidtová pomáhala k tomu, že Kollár, keď už bol doma, dostal chýry, že jeho Mína umrela. Určite držal ju za mrtvu. Teraz však Blázy tvrdil mu, že Míniina matka umrela. Tedy po 16. rokoch požiadal znovu Mínu o manželstvo, a keď dostal priaznivú odpoveď, vybral sa r. 1835 do Nemecka a doviedol si svoju 40-ročnú nevestu domov. Manželstvo to bolo šťastné. Mali z neho jedinú dcéru L'udmilu. Matka a dcéra prežila otca.

V nasledujúcich rokoch Kollár pilne pracoval na zostavení pod tlač svojích "Nedelných, sviatočných i príležitostných kázní", z ktorých jednotlivé už predtým čo osobitné sošity vydával, ako to slovenskí farári často robievali. Konečne vydal ich sobrané. A síce I. sväzok už r. 1831. a druhý 1844. Spolu vyše 1500 strán. Najmä tento druhý diel nezaoberá sa otázkami bežnej cirkevnej theologie, ale sú to viac populárne prednášky, určené na to, aby viedly ľud k vyššiemu povedomeniu nábožnosti. Hlavná ich myšlienka je, že nábožnosť a národnosť sú sestry. Kollár vedel, že všetci veľikí reformátori ľudstva dosiahli veľiký svoj vplyv hlavne tým spôsobom, že svoje idey hlásali prostorozumnou, národnou rečou. I protestantskú reformáciu vážil si hlavne preto, že uvedla materinské jazyky do služieb božích. Kollár správne chápal súvis citov, lásky k rodičom, bratstvu, národu s citami lásky k Bohu a zretedlne hovoril,

že kto sa odcudzuje svojmu národu, ten nemôže ostať ani milovníkom Boha, ani dobrým vlastencom, ani dieťaťom, cititeľom predkov. V učení náboženskom hlavnú váhu kladie na mravné zdokonalovanie a zošľachtovanie človeka. Osadníkom svojím kládol horlivo na srdce myšlienku slavianskej vzájomnosti.

Básnil už málokedy. Ako sa sám vyslovil "tehďašia doba jej rozkladnými i smutnými zjavmi v Uhorsku nepovzbudzovala ho k básneniu.

Jeho každodennou čítbou boli teraz spisy obsahu historického, archaeologického, mythologického i filologického.

Písal články do časopisov (magazinov) československých. Kulturhistorické a folkloristické úvahy (essays) a piesňach, povestach, zvykoch a slávnostach slavianskych. Vydal svoje myšlienky "O literárnej vzájomnosti medzi rozličnými konármi a nárečiami (dialektami) slavianskeho národa". Toto dielo napísal a vydal po nemecky "Über die literarische Wechselseitigkeit zwischen den verschiedenen Stämmen und Mundarten der slavischen Nation." (Pešť, 1837. 2. vyd. 1844.) Ďalej veľký spis mythologický a kulturhistorický: "Sláva bohyňa a pôvod mena Slávov či Slavianov". (roku 1839.) V tomto diele zahrnuté je veľké množstvo všetkých dát a citátov zo všetkých literatur, ktoré dotiaľ známe boli.

Roku 1841. podujal cestu cez Štýrsko do Italie, zčiasťky k vôli zotaveniu, i zčiasťky k vôli ďalším štúdiám. Svoje cestovné zkušenosti, dojmy a myšlienky opísal v svojom prvom "Cestopise do Hornej Italie". Toto dielo vyšlo r. 1843. Druhú cestu taktiež do Italie vykonal cez Švajciarsko r. 1844. Ale cestopis o tejto druhej ceste bol vydaný až po Kollárovej smrti.

Okrem toho nasbieral látky pre svoj objemný spis "Staroitalija slavianska", ktorý vyšiel tlačou tiež po smrti pôvodcovej r. 1853.

Medzitým nadišly búrlivé roky maďarskej revolúcie 1848—49, v ktorej maďarskí náčelníci zahraničnému svetu — Nemecku, Francii, Anglii, Amerike, predstavovali sa čo bojovníci za svobodu, rovnoprávnosť a bratstvo uhorských národov, v skutočnosti však bol to boj za neobmedzenú nadvládu maďarskej feudálnej šľachty nad nemaďarskými národmi tej krajiny. Tu netreba zabúdať, že v r. 1830—1848 vyše dvoch tretín obyvateľstva Uhorska bolo nemaďarského, ba ešte ani dnes, vzdor schválne falošnej maďarskej úradnej štatistike, Maďari netvorí väčšinu obyvateľstva. Ďalej, že hlavný osnovateľ maďarskej revolúcie, vychýrený Ľudvik Kossuth, r. 1847. na Prešporskom sneme takýmto rabulistickými frázami hlásal oprávnenosť potláčania ľudu: "To je už raz taký beh a poriadok sveta, že ten, kto v spoločnosti nižšie klesá, býva utlačený a odaynený; ten však, kto sa v občianskom živote vyššie vyšvihne, býva šetrený a právami obdarený!" Ovšem o štvrtý roka na to silným prúdom času i Kossuth prinútený bol aspoň na oko hlásať oslobodenie ľudu z poddanstva, ale súčasne dal do žalára a na šibenice odsudzovať proti Uhorsku v ničom sa neprevinivších nemaďarských národovcov, Srbov, Slovákov, Rumunov, len preto, že nechceli v oči svojmu vlastnému ľudu zúriť dl'a chůťok kossutovského terorizmu. (Počet Kossuthovskou vládou r. 1849. **bez výsluchu** odsúdených Slovákov, Srbov, a Rumunov prevýšil 5100 mužov, žien a detí. Z tých ovšem bola väčšina rakúskym a ruským vojskom ešte zavčasu zo žalárov vysvobodená, ale mnohí už boli povešaní). V tom čase bol i Kollár v Pešti na svojej fare maďarskými "honvédami", — po slovensky "obrancami vlasti", chytенý a zajatý. No prišlé cisárske vojsko ho zo zajatia vysvobodilo. Viedeňská vláda ho r. 1849. povolala za dôverníka a informátora v záležitostiach slavianskych, ale už asi po mesiaci bol vymenovaný za mimoriadneho profesora slavianskej archaeologie na viedeňskej universite. Tu síce pilne pracoval. Napísal i svoje "Památi" z dôb mladosti. Ale trpel častou chorobou očnou, tak že svoje práce mohol len diktovať. Zomrel po krátkej nemoci 1853. roku, 59 a pol ročný.

Pochovaný bol vo Viedni v takzv. St. Marxovskom hrobitove. Manželka dala mu postaviť na hrob skromný pomník. Telesné pozostatky Kollárove prevezené boli r. 1894 slávnostným spôsobom do Prahy a uložené vo veľkolepom hrobitove "Na Olšanoch".

VÝZNAM KOLLÁROVEJ PRÁCE.

Význam Kollárovej práce a charakteru je epochálny nielen na jeho bližších súkmenovcov, Slovákov a Čechov, ale na celé Slavianstvo — na Juhosľavianov, Srbov, Hrvatov, Slovincov, na Poliakov, Rusov, na Lužických Srbov v Nemecku, ba i v istom ohľade i na Nemcov, a ostatné so Slavianmi susediace národy.

Ovšem je Kollár epochálnym hlavne čo básnik, ale tento pochop nesvobodno brať v obyčajnom školskom smysle, ale v smysle Emersonovskom: básnik, mysliteľ, prorok, tvorca nových dôb.

Rozhodne najväčšie — čo do významu — dielo Kollárovo je zbierka básní "Slávy Dcéra".

"Slávy Dcéra" — píše znamenitý slavista-filozof, historik a archaeolog, professor varšavskej univerzity, Jozef Perwolf — "učinila ohromnú sensáciu. Slavianstvo vystúpilo tu po prvý raz v celkovom obraze, líčené v ideálnych, horúcou láskou nadchnutých farbách; tu boli jadrne vyslovené smelé myšlienky o celom Slavianstve a nahromadeným — na ten čas neobyčajným — historickým materiálom z celého Slavianstva, (ku ktorému potom básnik vydal obširny a dôležitý výklad) vnikly známosti o dejinách a pomeroch slavianskych i do širších kruhov".

Kollár prišiel "v plnosti času". Jako keď na jar veľiká teplá vlna vzduchu rozprestre sa po šírych lúčiniach, stráňach a lesoch a jej budiacim účinkom razom začnú sa rozvíjať už napuchnuté puky rastlín, tak s časom na čas zjavujú sa i duchovné, myšlienkové prúdy a razom tvoria si svojích hlásateľov, zastávateľov, bojovníkov. Každý odpor, každá prekážka stáva sa im len podnetom k rýchlejšiemu, mohutnejšiemu rozvitiu, celkom tak, ako posledný ľahký snežik, padlý na pučiace

kypré listky a kvety stromov, krov a poľných bylín, spôsobí len, aby ony prirýchle nevyhúkli do slabých výhonkov, ale aby za krátky čas náležite zpracovali už prijatú do buniek potravu a tvorily si z protoplasmy membrany, cievy, slovom pevnejšie ústroje.

Taký ideový prúd zavial i Európou koncom 18. a počiatkom 19. stoloetia. Veliký filozof Fichte hlásal svobodu osobnosti — "das freie Ich", za ním Schelling učil identitu ducha a prírody, ideálu s reálom, oprávnenosť len takého štátu, ktorý vie do súhlasu doviest' pozitívnu svobodu individua so všeobecnou nutnosťou. Hegel svojim učením o subjektívnom, objektívnom a absolútnom duchu budil tiež silné nemecké národné — i štátné povedomie. Ale mladí Slaviani mysleli o ňom tak; "Ked' sa germánsky subjekt môže a má vyvíňovať, slavianska národná osobnosť má také isté práva. Ved' sme s Germanmi čo ľudia rovnocenní!" Pravda Hegel vo svojom názore na dejiny tvrdil: že v každej perióde je istý určitý národ zvláštnym nosičom sveto-ducha- a v oči tomuto sú všetky ostatné národy **bezpravné**, dokiaľ dr. A. Stöckel správne poznamenáva—"boly by celé dedr. Albert Stöckel správne poznamenáva — "sú celé dejiny len akoby kostnicou — kalvariou objektívneho ducha". Slaviani s takýmito vývodmi Hegelovými už nesúhlasili, ale zastávali rovnocennosť národov, ale tak, žeby pri tom bol možný i svobodný vývin iných, poťažne všetkých národov. Upevnil ich v takom smýšľaní i Herder svojimi humanitnými ideami. Tedy rýchle budilo sa národné povedomie u všetkých vetví slavianskych.

V Česku Dobrovsský (1753—1829) čo hlbokomný učeneo stal sa zakladateľom slavistiky (náuky o Slaviantve v ohľade jazykopytnom, — lingvistickom i národopisnom-ethnografickom, starožitníckom-archaeologickom, dejepisnom, literárnom i ľudovom-folkloristickom atď.) povzbudil českých národovcov ku zdarnej práci práve v dobe hlbokého poníženia a v zúfalých pomeroch toho národa. Našiel okrem viacerých iných i neunavného spolupracovníka v Jozefovi Jungmannovi (1773—1847).

Srbo-Hrvatov budil Vuk Karadžič (1787—1864) od roku 1814,, založiac im novú literatúru ľudovú.

Výtečný filolog, Bartolomej Kopitar (1780--1844) už r. 1808 vynikal i jako vedomec i jako horlivý Slavian.

U Rusov Michail Petrovič Pogodin (1800—1875) vyvinul znamenitú činnosť za slaviansku vec.

U Poliakov pokračovali o tom čase v štúdiach slavianskej otázky po viacerých starších menovite Václav Maciejowski (1793—1883), Andrej Kucharski (1795-1862), a slávny básnik Adam Mickiewicz (1798-1855).

Boly tucty iných pracovníkov, ale priestor tohoto diela nadopustí nám ich dľa mien spomenúť.

Ako z podaných letopočtov vidno, temer všetci tu spomenutí boli vrstovníkmi Jána Kollára i jeho veľkého spolurodáka Pavla Jozefa Šafárika (1795—1863).

Vešci tí znali sa navzájom čo pilní oráči zanedbanej národnej role. Čítali jedni diela druhých, temer všetci sa i osobne i listovne stýkali, i v prácach sa viacerí z nich duchovne i hmotne podporovali. Ale ohromne ťažkú úlohu: zatriasť odrazu celým Slavianstvom, vedeli vykonať na ten čas len dvaja Slováci, Šafárik a Kollár. Ovšem, ako sme podotkli, oni našli už pôdu obstojne obrozenú.

Avšak prečo a jako práve Slováci mohli sa stať takými apoštolmi slavianskej idey? Ved' národ z ktorého vznikli je jeden z najmenších konárov veľ'národa! A okrem toho, Slovákom od dávna, keď nie celkom znemožnená, predsa nesmierne prekážkami zatarasená je cesta dostať sa k žriedlam vyššej vzdelanosti prirodzeným spôsobom, to jest na základe reči materinskej!

No národík tento má svoje zvláštnosti a skvelé prednosti. Keď' shrnieme všetky dosavadné mienky, údaje a výskumy o pôvodných sídlach Slavianov, — počnúc od Herdota, Straba, Ptolomaeusa, Plinia — od stredovekých kronikárov — až po nových a najnovších vedomcov, dôjdeme k tomu výsledku, že kolíska Slavianstva sú kraje okolo karpátskych, tatrianskych hôr. Ovšem jedni moderní učitelia tvrdia, že prvotné sídlo slavianske bolo na strednom a dolnom Dunaji a v Pannonii, (Prof. J. L. Pič), naproti tomu druhí a síce väčšina slavistov,

kladú kolísku Slavianstva nie na juh, ale na sever od Karpatov. Nie menej vážne dôvody, archaeologické nálezy atď. hovoria za Moravu a Sliezske, čo starodávne byľská Slavianov. No všetko toto poukazuje na to, že rodné hniezdo Slavianstva, — čo národa, jazykove a typicky od iných národov indoeuropejských už oddeleného — differencovaného, — je Slovensko a kraje s ním najbližšie susediace. Tu nachádza sa množstvo pamiatok z doby mladšej kamennej, neolithickej, i prvých dôb kovových, tu v nepretrženom postupe sú pamiatky stavieb močarné-nákolné "lake-dwellings", za tým drevené hrádky, potom kamenné zámky, prvé jednoduché a potom až do dôb novohistorických čím dial' tým nádhernejšie.

Áno, Slovensko je stredom Slavianstva! Pozoruhodné je, že keď výteční znalci staroslavjančiny (Old Church Slavic or Old Slavonic language) poznali prstónárodnú slovenčinu, tak jako ju hovorí pospolitý ľud, ostali nadmier zadivení nad jej úzkou podobnosťou so staroslavjančinou. Professor Vladimir Ivanovič Laman-skij, univ. prof. v Petrohrade, keď po prvý raz navštívil Slovensko, vyslovil sa: "Slovenčina je vlastne staroslavjančina!"

Ovšem, kultúrna, jazyková i typická najbližšia súvislosť Slovákov s Čechmi nedá sa odtajiť. Reformátor Čech Ján Hus písal vlastne slovensky, moravský Slováček Komenský a uhorskí Slováci Šafárik a Kollár česky a ich spisy číta tak slovenský ako český jednoduchý človek bez slovníka a rozumie im!

Slováci, tak obecný ľud, ako intelligenti, učia sa ostatným slavianskym rečiam s obdivuhodnou ľahkosťou a tak rýchle, i dokonále, ako žiaden iný, trebárs i jím najbližší susedný národ. Slovenský kupec, keď príde do Ruska, o štrnásť dní už bežne plynne shovára sa s ruským dedinčanom, sedliakom, slovenský študent na srbsko-hrvatskom gymnásiume bez zvláštnych ťažkostí a bez predbežného učenia sa srbskej mluvnice, zdarne pokračuje v štúdiach rovnako so Srbo-Hrvatmi. Slovenskí učítelia, kňazia, professoria, lekári, atď. nemohú doma — následkom prenasledovania so strany maďarskej vlády — dostať postavenia, už od desiatok rokov odchá-

dzajú do Ruska, Česka, Poľska, Srbska a Hrvatska, kde v tom istom odbore životnej práce, ktorému sa vyučili, nemýleno účinkujú a obyčajne i znamenite vynikajú.

Taliansky anthropolog a psychiater, Cesare Lombroso, (v svojom diele "Genio e follia" — "Geniálnosť a bláznovstvo"), dokazuje, že národy vrchov dávajú ľudstvu pomerne najviac vysokonadaných ľudí. Rozmanitosť prírodných zjavov, bohatstvo dojmov a podnetov, len pri napínavej a stálej práci možná výživa: všetko to napomáha vývin telesne i duchovne silných plemien.

Nuž a Slováci sú národ vrchov. A ponevác bývajú na tej istej zemi od mnohých dávnych století, vyvinuli sa v národ zriedkavých schopností, za osvetou, svobodom túžiaci a v celom svojom cítení taký umelecký, že anglický spisovateľ, Seaton Watson (Scotus Viator) počas svojej druhej návštevy Slovenska, r. 1910. mohol plným právom vysloviť sa takto:

"Náš slávny Ruskin za celý svoj život hľadal vzorný národ, t. j. taký, ktorý by bol vo všetkých svojích životných prejavoch harmonický, umelecký. Ruskin hľadal taký národ, ale nenašiel ho — a neuspokojený zomrel. Škoda! Keby Ruskin ešte žil, doviedol by som ho sem, a ukázal by som mu národ slovenský!"

Ale Slováci pri všetkej svojej potlačenosti vynikli a vynikajú i vo vedeckých prácach.

Nuž, keď uvažíme i len dosiaľ povedané, nebudeme sa diviť, že práve v slovenskom národe narodil a vyvinul sa najväčší hlásateľ slavianskej idey, Kollár. Myšlienka plemennej totožnosti je akoby vrodená už v pospolitom slovenskom ľude.

Kollár svojou "Slávy Dcérou" dal jej veľkolepý výraz. "Slávy Dcéra" pod týmto názvom vyšla r. 1824. v Pešti (d'alšie staršie vydania r. 1832, 1845, novšie mnohé.) Jednotlivé čiastky z nej vydané boli tlačou už r. 1821, v Prahe, a najlepšie, ktoré tehďajšia rakúska štátna cenzúra nedovolila vytlačiť, kolovali v odpisoch medzi priateľmi. Konečné úplné vydanie pozostáva z predspevu a päť oddielov-spevov, spolu 645 zneliek. Predspeg písaný je v klassických antických distichách, dvojveršoch, (hexametre s pentametrom — šestimere s

pätimerom). Znelky-sonetty, sú Petrarcovské, 14-riadkové, riadky desať- a deväťslabičné. Prízvučne trochaické. Obidve formy ovládal Kollár majstrovsky. Volil formu antického disticha i moderného sonetta i preto, aby ukázal, aká ohybná, ľúbozvučná i bohatá je jeho materinská reč, keďže možno v nej takými nesnadnými umeleckými formami a melodickými rýmami vyjadrovať i najvyššie idey a najhlbšie city. Petrarca bol tedy Kollárovi vzorom čo týka sa zovňajšej formy. Ale vo vnútornom složení, v koncepcii a celej kompozicii diela bol mu vzorom "jeden z najväčších básnikov všetkých vekov" — Dante Alighieri. Pri básnickej tvorbe i idealizovaní Míny Kollárovi rozhodne tkvela pred očima postava Danteovej svätice. Tak i posledné dva spevy Slávy Dcéry, "Lethe" a "Acheron", značiace slavianské peklo a nebo, sú zretedlné ponášky na Danteho. Avšak že "Božská komedia" veľkolepou svojou kompoziciou, množstvom nedostižných básnických krás, obrazov a ideí i klassickou, mohutnou i nežnou mlouvou (dikciou) účinkovala na Kollára, ako i okolnosť, že Kollár znal Byronovho "Child Harolda", to má pri uvažovaní "Slávy Dcéry" len druhostupňový význam. Lebo tu treba znovu pripomenúť, že Kollár už od detstva mal čujné, jemné ucho pre krásy svojej materinskej reči. Čo týka sa melodického akcentu (prízvuku), plynosti, plno- a ľúbozvučnosti, bohatstva slov, obrazných výrazov a zvrátov, možno slovenčinu prirovnať len ku starej, klassickej attickej gréčtine. Básnik Adolf Hejduk, keď poznal slovenčinu, vyslovil sa o nej takto oduševnene:

"Ach, ta slovenčina — svatá reč to, vím!
 Jazykem ta věru není světovým.
 Jestli so však anděl v nebi
 Bohu zpěvem vděčí:
 nesmí Mu on jinak zpívat,
 než slovenskou řečí!"

Nuž a túto reč mal Kollár už hotovú. Ba keby nebol svoje básne skladal v cudzích formách, ale bol by bral veršové miery priamo z poezie svojho ľudu — ako to neskôr mnohí slovenskí básnici činili a činia, bol by ostal pôvodnejším i účinnejším. Pravda i tak, ako je, vni-

kol do širokých vrstiev národa. Ponevác prvé vydanie Slávy Dcéry tlačené bolo len v neveľkom náklade a z toho, keď zjavilo sa v kníhkupectvách, nepriatelia Slovákov zakúpili a zničili toľko výtiskov, koľko mohli, tedy mnohí Slováci odpisovali si to dielo buďto celé, buďto vo výťahu. Robili to pospolití ľudia remeselníci, dedinskí učitelia a najmä študenti stredných škôl. Na všetkých stranách učili sa mužovia, ženy, mládenci, panny, celým odsekom nazpamäť, prednášali jednotlivé znelky. Myšlienky, vykryštalizované, vznešenou básnickou rečou vyslovené, rýchle stávaly sa majetkom celého národa. V zápätí Kollárových krokov vyrastali temer súčasne jeho nadšení nasledovníci. V prvom rade geniálna trojica slovenských básnikov, vedomcov i politikov. Michal M. Hodža (1811—1870), Ľudevít Štúr (1815—1856) a Jozef M. Hurban (1817—1888) a za nimi celá plejada výtečníkov, ktorí tak živým, ako tlačeným slovom zapalovali národné, slavianske povedomie a šírili osvetu v masách ľudu. Kuzmány, Žello, Ján Chalupka, Samo Chalupka, Jonáš Záborský, Samo Tomášik, Král, Kalinčák, Štefan Marko Daxner, Botto, Francisci, Matúška atď. Taký účinok mala Sláva Dcéra i na najbližších bratov Slovákov, na Čechov.

Ťažisko celého vplyvu Kollárovho je **VŠESLAVIANSKA VZÁJOMNOSŤ**. Tento pochop v rokoch tridsiatky 19. stoletia dostal názov **panslavismus**, a toto slovo rozšírilo sa po celej Europe, ba i za jej hranice.

VŠESLAVIANSKA VZÁJOMNOSŤ.

PANSLAVIZMUS.

Nielen ľudia a knihy, ale i jednotlivé slová majú svoje osudy. Nezriedka zvrhne sa pravý význam slova — v hlavách a ústach povrchných alebo zlomyseľných ľudí na úplný opak pravdy. Ale ťažko by bolo nájsť slova, ktorého pochop bol nepriateľmi tak prekrútený, tak zfalšovaný, ako pochop panslavizmu. Zfalšovali ho Nemci a Maďari. Rozhlasovali v časopisoch, knihách, v snemoch, shromaždeniach, s kazateľní, v školách, že pan-

slavizmus je snaha: vykynožiť Germánstvo, Maďarstvo a potom celý ostatný svet a uviesť všade slavianske politické panstvo, nadvládu, tyranniu. Dľa tých vývodov panslavizmus znamená zkazu a záhubu všetkej vzdelanosti, kultúry, svobody europejskej. Je to zločinný, kriminálny smer, ktorý treba do koreňa vyníčiť, vypáliť. Preto vyhlásili križiacku vojnu proti všetkým vyznavačom všeslavianskej vzájomnosti. Vynášali zákony na snemoch i cirkevných kongresoch, ťahali pred svetské i cirkevné súdy každého, na koho padlo i len denunciantské podozrenie, že "súcíti s panslávmi".

Keď akýkoľvek podlý človek, štátny úradník, kňaz, lekár, štátny sekretár (B. Grünwald) spáchal nejaký kríľavý zločin, ľahko sa osvobodil od následkov, keď vyšetrujúcemu sudcovi, alebo aspoň svojmu predstavenému pošepnul, že on bojuje proti panslávizmu. Tak to bolo v Uhorsku, Rakúsku i v Prusku (Expropriačné zákony proti pozňanským Poliakom.) Bolo to podobné utrpeniu prvých kresťanov. No také vysvetľovanie panslavizmu bolo len satanskou zámienkou pre nemecké, maďarské a turecké tyranstvo nad Slavianmi!

Ale najhodnovernejším, najoprávnenejším, autentickým vysvetľovateľom každého učenia, každej myšlienky a idy je jej pôvodca. Tedy čo znamená všeslavianska vzájomnosť v smysle Kollárovom?

Keď dovedna shrnieme, čo Kollár v Slávy Dcére hlása, dôjdeme k nasledujúcim základným vetám:

Slavianstvo už v predhistorických dobách nie výbojne, ale pokojne osadilo sa v krajinách od Rujany po Ural, od Baltu po Adriu, i Carihrad a húževnatou, neúpornou prácou obrobilo, vzdelalo tieto rozsiahle kraje, trpelo za tisícletia krivdy, nápady, útisky od dravého sveta germánskeho, hunského, tatarského, tureckého. No, božská myšlienka dejín hovorí, že ľudstvo negáciou svojej podstaty nemôže sa blížiť svojmu ideálu; že akýmkoľvek vraždením národov, fyzickým alebo duchovným, nemožno dosiahnuť cieľov človečenstva: tedy Slavianstvo má sa sjednotiť a zastat' si na obranu svojich všetkých ľudských práv; má zachrániť jadro svojej vrodenej povahy a utvoriť z neho pravú všečlovečenskú vzdelanosť.

osvetu a svobodu. Vývin, vzrast a rozkvet toho jadra je **pestovanie národnosti**. Odrodilstvo je vôbec najhorší stupeň degenerácie — zvrhlosti.

“Hřích je ovšem velký, vražda vzteklá,
krádež, zrada, žhářstvo, otravy,
hodny, aby mečem popravy
krev a duše z tela jejich tekla;

I lež, pýcha, závist, svod a směklá
chlipnost, číhající na mravy,
a jak slujou ony ohavy
příšlé na zem z horoucího pekla:

Však znám draka s tváří černoduchou,
proti němuž tyto úlomky
hříchu ještě sněhu bělí budou.

Ten sám loupí, repce, učí zlému,
bije sebe, předky, potomky,
a zní: Nevděk ku národu svému.”

(Slávy Dcéra, spev II. 121.)

Kollárovská všeslavianska vzájomnosť nevolá o pomstu za utrpené krivdy, ale žiada len zamedziť d'aľšie bezprávie. Kollár vie, že toľko krvi a černidla nevyliel nikde žiaden nepriateľ, koľko vylial k záhube Slaviansťva Nemec“, ale hneď dokladá, že

“Sám svobody kto hoden, svobodu zná vážiťi **KAŽDŮ**,
ten kto do pout jímá otroky, sám je otrok.”

Tedy, keď Slaviansťvo má sa spojiť v jeden celok, aby mohlo sa povzniesť k najvyšším sféram ducha, tým naskrze nežiada, aby nesnažil sa ta i Germán, Anglosas, Francúz alebo Talian. Naopak, zásada táto vyžaduje, aby každý národ svobodne — ale bez ničenia, dusenia iných, vyvíeoval sa do miery pravého človeka.

“Národ tak považuj jedine jako nádobu ľudstva.
A vždy voláš-li Slavian! nech se ti ozve: člověk!”

Kollár nechcel, žeby Slaviani mali byť vychovávaný za národ dravý, výbojný. On skutočne dokonále pochopil vrodennú vlastnosť slavianskej duše, totiž, že síce nerada trpí, ale ani nerada činí násilie. Podobne, ako veľiký mysliteľ a skúmatel' duší, Lev Nikolajevič Tolstoj, vo svojom diele "Konec veku" (1905) dokazuje, že ruský národ nemá niakej náklonnosti k panovaniu nad inými.

Aký to ohromný, priamo diametrálny rozdiel medzi Kollárovskou všeslavianskou vzájomnosťou a medzi Nemcami hlásaným pangermanizmom!

Roku 1876. dr. Pfeiderer, v Kommentári ku prekladu Danteho "Divina Comedie", vykladá, že už Dante očakával spásu svojho národa od nemeckého "svetového cisárstva" — "deutsches Weltkaisertum!" Pred 7.—8. rokmi vydaná nemecká kniha "Die blonde Bestie" (Plavá šelma) t. j. Nemectvo je jediným predstaviteľom ľudskej vzdelanosti, lebo vraj i Kristus bol German! Pangermanizmus vôbec nevie si myslieť dobrý vývin národov, pokrok človečenstva, dosiahnutie ideálnych cieľov, bez zbíjania iných národov o zem, reč, sabaurčovanie. Je to odveká germánska dravosť, ktorá javí sa od Karola Veľikého až do našich čias a ktorej len slavianska idea postaví konečnú hrádku.

Kollár so svojim priateľom Šafárikom v rozhovoroch utužovali sa vo viere, že Slaviani pod náčelníctvom najmohutnejšie konára svojej rodiny, Ruska, sjednotia sa i politicky. Ovšem, v onej dobe vyslovovať také mienky v Rakúsku a verejne bolo by ich životy stálo.

No pritom všetkom Kollár ohnivým, bleskovým slobestiálnu dravosť, a s druhej strany ako pravý prorok odhalil závoj slávnej budúcnosti svojho, za tisícletia súženého, za tisícletia budúcnosti nášho, za tisícletia súženého, ale prebúdajúceho sa veľnároda:

"Co z nás Slávů bude o sto roků?

Cože bude z celé Evropy?

Slávsky život navzdor potopy

rozšíří svých všude meze kroků.

A ta, ktorou měly za otroků
jen řeč — křivé Němců pochopy,
ozývati se má pod stropy
paláců i v ústech samých soků.

Vědy slávským potekou též žlabem,
kroj, zvyk i zpěv lidu našeho
bude modným nad Seinou i Labem.

O kýž i já raděj v tu jsem dobu
narodil se panství slávského,
aneb potom vstanu ještě z hrobů!

Kollár povedal tieto pamätné prorocké slová okolo roku 1824. Ešte neminulo od tých čias doslovne ráta-ných sto rokov, ale kto by pochyboval, že Kollárovské proroctvo sa už veľkolepe plní?

Vidno to nielen v tom, že na svetochýrnych univer-sitách — nemeckých, francúzskych, anglických — pe-stuje sa slavistika; nielen, že diela slavianskych básnikov, menovite ruských a poľských, čítajú sa v celom kultúr-nom svete, že tvorby slavianskeho umenia, hudby, maľby i sochárstva nadobývajú si uznanie a úctu od jednej časti zemegule po druhú; že Slaviani pilne prispievajú cenný-mi prácami, úrodnými myšlienkami i na poli vedy, vyná-lezov a v priemysle; ale čo je najhlavnejšia vec — vo vŕoslavianskej vzájomnosti vyslovená **idea sbratrenia všetkých národov** vniká už i do hláv jasnejšie mysliacich západníckych sociologov, politikov a štátnikov; že títo nahliadajú aký blahodarný vplyv bude mať na vzpruže-nie, ozdravenie a d'alší rozkvet, — v mnohom ohľade jednostranne sa vyvíňujúcich, — ba ako najmä ruskí Slavianočili hovoria a menovite francúzski národovci uz-návajú — rýchle starnúcich západných národov.

Tak tedy národy západu majú a iste i budú úprim-ne vítať, šľachetne napomáhať uskutočnenie Kollárových ideí.

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